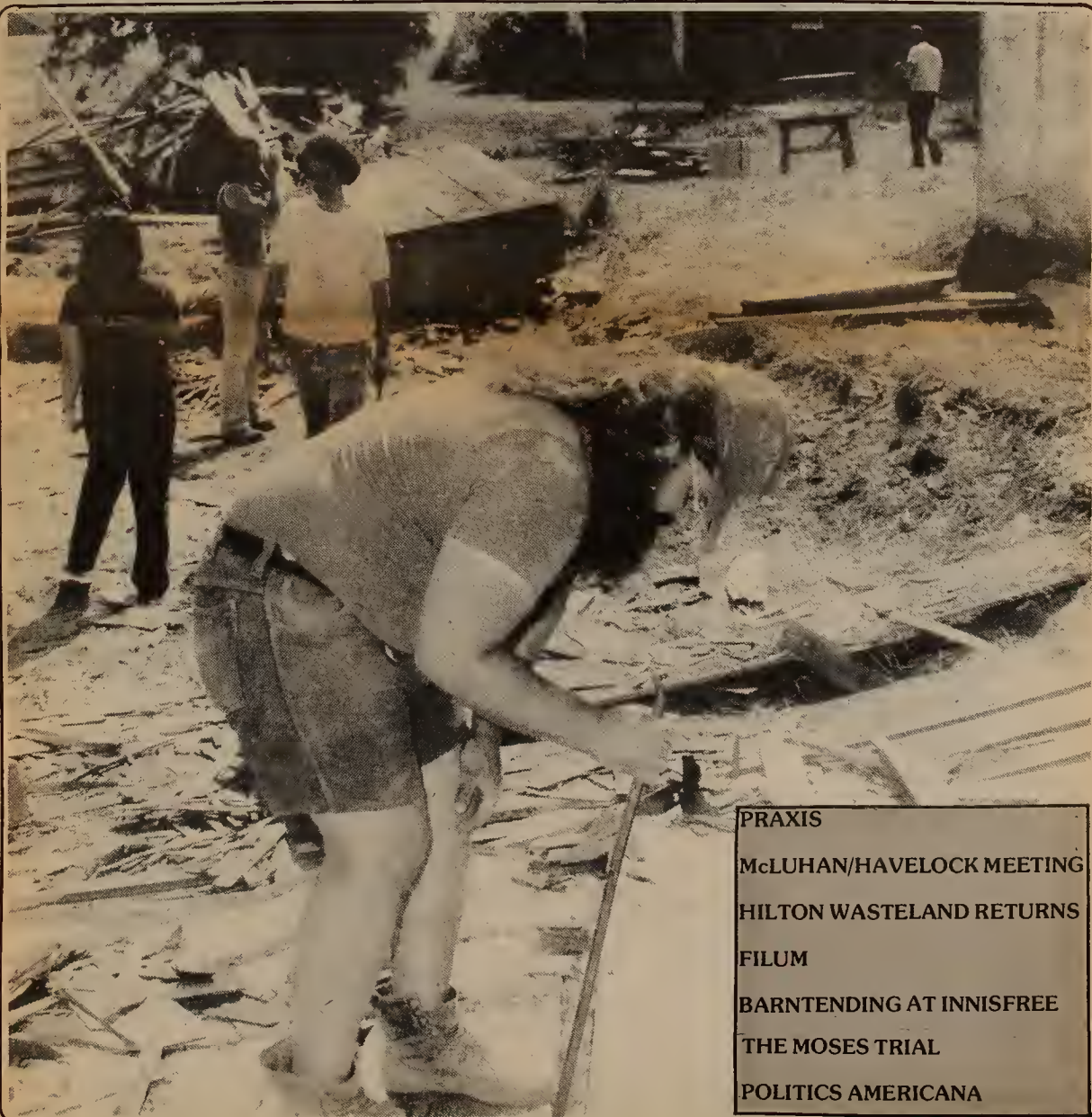


The INNIS HERALD

INNIS COLLEGE AT THE UNIVERSITY OF TORONTO
VOLUME 12 NUMBER 1

DECEMBER 1978
Circulation 7000

2 SUSSEX AVE., TORONTO ONTARIO CANADA
ESTABLISHED 1965.



PRAXIS

McLUHAN/HAVELOCK MEETING

HILTON WASTELAND RETURNS

FILUM

BARNTENDING AT INNISFREE

THE MOSES TRIAL

POLITICS AMERICANA

CHRISTMAS INNIS

When asked why Disco Dave didn't give blood, they replied that they were just getting over a had case of "Saturday Night Fever", or should I say they're "Disco Chickeas"

...

Rumor has it that Ticky and Kim are thinking of starting a horticultural society specializing in mushrooms

...

Many thanks to Don Gordon for the super job he did in organizing the Hallowweeeen Bash. The Rocky Horror party promi ses to be a great one (and was).

...

It's a good thing he is our Meo's Athletic Rep. and involved with contional exercise, because every time someone enters the I.C.S.S. office, Al's jaws can be seen in all forms of movement like chewing or droking.

...

Randi, one of the "glitter twos", is either asking "Where's Josie or else she's on the phone."

...

The Free Latvia Society is alive and well and living at the Ioiis Pub.

...

The Trinity soccer team denies that it was out to "batter all parts of the anatomy" of Ioiis Soccer players.

...

Al's motto: Don't do it oow, if it can be put off until later, or if you don't leave everything to the last minute you will oever gety anything done.

...

Riff, Jim and Arnie intend to pay their way through uiversity on their bridge scholarship. Applicaots will be takeo for the positioo of fourth.

...

Rob Merriles claims to be the president and only member of the C.I.A.- Clubfooted Ioiis Apathetetes. Anyone is welcome to join. But you must oot come to meetings or someone will be seat around to kick out the crutches from uoder you. OK?

...

Roddy Macdoald was overheard saying: "I'm oot from Britian".

...

If ayooe koows of a man with a maroon turhan, please let Tioa know.

...

Dave and Dehhie are hack together again, so evoryon ca

...

Dave and Debbie are hack together again, so everoee can rest in peace or drop dead whichever comes most aatural.

...

Cogratulations to Mary and Dizzy who are oow experien- cing marital bliss, and acting almost like oormal people.

Der Santa
for chrizemas
I want 6 feet tall
man with a
ZENSG OF HUMER
good looking
and rich
Ps. I have BEEN LUV
u good year LUV
all yer.
TINA

DEAR Santa KLAS
for chrizmas
I want a job.
IF U KANT get
me a job pleez
bring me lots
and lots of money
for friend
much
Ps. no lumps
of koal but
you could bring
me other
black lumps.
Dgan st. NIK
I want a big
bottle of wine
and a long
long straw
LOV
ANITA

Rumour has it that Mark Weisdorf, director of Innis Piosballs and Chairperson of Innis Coucil, is really into buildiog construction. Actually he is more the laodlord type. Mark is the chap with the Tie her to the tracks Moustache.

...

When asked what he wanted to be when he grows up, Joe replied: "I want to be duh God-father." Joe dun permounce 'the' too good huh?

...

HAPPY BIRTHDAY TO YOU,
HAPPY BIRTHDAY TO YOU,
HAPPY BIRTHDAY DEAR
DAAAANNN, HAPPY BIRTH-
DAY TO YOU.
eee

...

When Eli was 8 years old he said he wanted to be the Messiah. You know go into the messiah huissoess. But it was very crowded. When he was 11 he decided to be an atheist because if he couldn't be the Messiah, he didn't want to believe.



SYLVIA RITZ

Sylvia Ritz is the cheerfully competent Academic Secretary of Innis College. She hangs her hat in Room 131 and by all accounts is glad to do so. Sylvio came to the University of Toronto straight from Vincent Massey Collegiate Institute in 1975, and began working in the Dean's Office of the Faculty of Arts and Science. Her friends and colleagues at Innis are delighted that she decided to make a change in 1977 and leave Arts and Science to come here, but we are sure that the Deons don't begrudge Sylvia the personal, professional, and academic success she has enjoyed at Innis as a staff person and a student. Sylvia plans to marry her fiance in the upcoming summer but she will not be leaving us high and dry. In fact Sylvia intends to tackle a new position and she will be taking over as the Secretary to the Registrar in August of 1979.

PATRICIA COLE

Patricio Cooper Cole was born and bred in Toronto and graduated with the class of '41 from the University of Toronto. She has an Honours Bachelor's Degree in Household Economics and after seeing service as a lieutenant in the navy and working at a series of jobs in her field and in the fields of medicine and personnel she opted for education and took a job with the Registrar of Trinity College. In 1969 Pat was appointed to the position of Associate Registrar of Innis College and has remained as such since that time. She has seen many changes, both large and small, at the University and has come to know about the lives and careers of a vast number of students. Pat claims not to "tell tales out of school"; but I'm sure that if you caught her in her office one day and coaxed her with a few tulip bulbs or a new issue of the Ontario Naturalist that yhaa might be able to tease a story or two out of that not uncooperative lady.

Carl,
(Don't lose the picture of Pat on a camel.
Robin.)

That'll be the day when our illustrious president cleans out his mailbox. Dao has a recurring dream of a man wearing a red checkered thalecloth trying to eat him. Has this got anything to do with his checkered pants?

At the principal's receptioo Certain members of the I.C.S.S. following the 122nd (or was it the executive wish to apologize to 123rd) meeting of the Innis Jim and Kathleen for interrump College Coucil, members were ting their tender and touching overheard discussing their level good-byes in front of the of fofstrisification. (a vacation building, in the foyer, in the of with more than a touch of jade) fice, etc, etc...

...

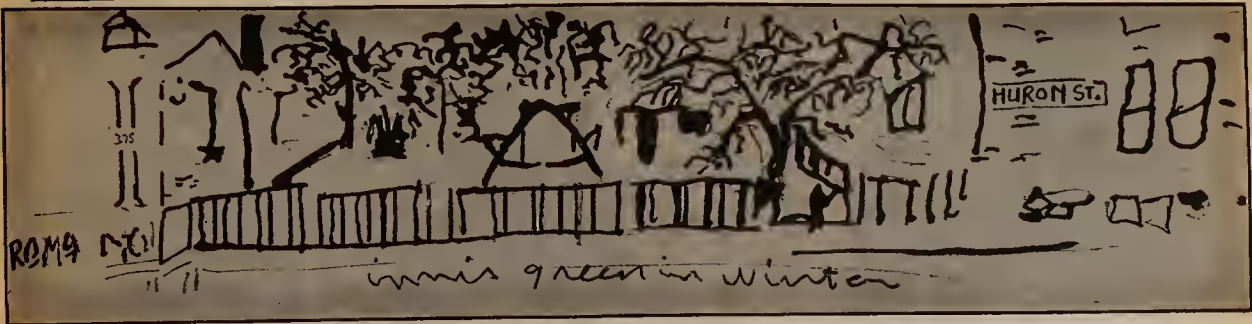
.....THE INNIS MOSAIC



SUE CORBIE

Susan Corbie is the General Secretary working out of the "Inquiries Office" at Innis College. She hails from warm and sunny Trinidad, but has been in cold and snowy Canada since September, 1976, when she began working at Innis. Susan tries to go back "down-de-ahland" as often as possible but her friends and colleagues have noted that her resistance is particularly weak during the months of November through March. It would seem that Susan's love affair with snaw has lost its magic, but we are glad to see that she does not lack far warmth when ensconced with friends in Room 131 at Innis College.





THE REAL STORY OF PRAXIS

BY JOHN HEARTFIELD

I was living in the Innis co-op at 373 Huron St. nearly three years ago when I discovered that the anemic lawn "The Innis Green" next door was just a thin layer of dirt covering a heap of rubble - which is all that remains of 373 Huron; former offices of Praxis Corporation - Institute for Social Change.

Over the past two and a half years I've pieced together a picture of what Praxis was and what it means today - this story intimately involves the Canadian government, Yugoslavia, the RCMP, Innis College, 373 Huron, the Toronto Telegram, U of T, John Sewell, the Metro police, and you.

In Yugoslavia, 1964, a group of academics and intellectuals in and around Belgrade University published a journal of Marxist criticism and dissent aimed primarily at the party line of the Yugoslav government arguing that the party had "COPPED OUT" SO TO SPEAK.

They named the journal Praxis (which means practice or application) and two editions were published - a Yugoslav edition dealing with contemporary issues and acting as a forum; and an international edition presenting papers and articles in many different languages (depending on whom an article was aimed at).

The journal was government funded. Praxis, the journal, gained popularity and readership world round and continued publishing until February, 1975 at which time the government finally withdrew its funding and Praxis had to close.

At one point, the Party singled out 8 professors on the Belgrade faculty of philosophy and tried to force their dismissal, the university however, stood up to the party and created a standoff. The net result was the 10th Congress of the Party passing a bill in parliament (Yugoslav) creating "moral-political" criteria for all educational institutions. The famous "Belgrade - 8" became martyrs as they left.

While all this was going on in Yugoslavia, a completely parallel situation was developing here in Canada - only it would appear that in trying to suppress our own Praxis Corp., our government was not only undemocratic about it, but downright criminal, and sloppy to boot!

Much like its Yugoslav counterpart, Praxis Corp. was the result of concerned academics in the university of Toronto community. Deciding that it was time to put their theories to practical use (a majority of the founders were in the social sciences), and feeling that the

university was getting very detached from society, they saw an immediate need for some action.

Praxis was first a discussion group then they incorporated. They saw a fundamental need of the poor in Toronto of both research and action in problems such as the Spadina Expressway, schools, workers and their rights, the welfare system, etc. Praxis Corp. covered a lot of ground, both on the large scale and small.

One of their first projects was the forerunner of the Transitional Year Programme at U of T. Praxis chose 8 under-privileged students tutored over the summer and 6 of them were admitted to U of T.

Praxis incorporated around 1968 and its offices were in 373 Huron where they kept a full time staff primarily comprised of Howard Buchbinder and Gerry Hunnius (our own Peter Russell - former principal of Innis College - was one of the founders of Praxis).

Praxis was funded by private donations, grants from the government and from the Toronto Star. That last grant, from the Star, reputed to have been \$30,000 was for a study of housing and community conditions downtown in underprivileged areas.

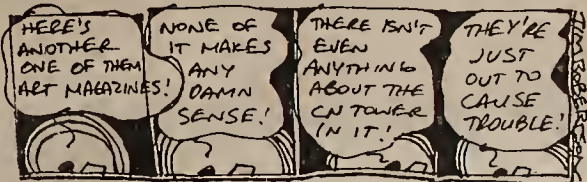
One such community was the Trefann Court area (above Queen St. east, and between Parliament and Sumach streets). It was in defending this area from city developers ("Urban-Renewal") that John Sewell first entered city politics - he was fresh out of law school. Working with Marjaleena Repo of Praxis and with others, Sewell helped organize the Trefann Court Project.

Praxis published a number of reports on its research and organized a number of conferences on worker control, a task-force dealing with trade unions and industrial democracy, and a national conference on poor people in Jan. 1971. In 1972, Praxis ran out of funds and became inactive just as its counterpart in Yugoslavia did.

I'd now like to draw to your attention the night of Dec. 18, 1970 - because on that night, fire broke out and somebody broke into 373 Huron, and Praxis' files disappeared. The Praxis folks were allowed to examine the building but once before it was hastily torn down by U of T's Physical Plant - and the foundations and rubble are there to this day. Apparently it was the Planning Board of Physical Plant's policy that any building that could be torn down would be.

The same folks that brought us the Robot Library and Fort Sweat.

THERE'S A COMMIE IN THE KITCHEN WITH DINAH OR



NOBODY KNOWS THE RUBBLE I'VE SEEN

Around and about this time, Peter Worthington (who now publishes the Sun) was writing articles in the Toronto Telegram (defunct) criticizing Praxis quite heavily, as a matter of fact, he's even been accused of inciting someone to arson. 2 weeks after the fire/break in, Worthington claimed that someone anonymously gave him the files of Praxis. Worthington then said that he called Metro Police (who deny it) and they weren't interested - so he handed the files over to the RCMP (bear in mind that he knew about Praxis and he knew the files belonged to Praxis i.e. - they were stolen goods. The plot really thickens here - by May 1971 (fire was Dec. 1970) Solicitor General of Canada, Jean Pierre Goyer, using information from the (stolen) Praxis files in conjunction with military intelligence info, compiled a blacklist of people accompanied by a letter citing these people as "security risks" - these were later to become the "Extra-Parliamentary Opposition" that was mentioned so often in the summer of 1977 when RCMP break-in's were discussed in Parliament. The Goyer letter was distributed to all members of the Cabinet who unknowingly become cohorts in crime, since as Praxis defense lawyer Paul Copeland pointed out: "the RCMP retention of the (Praxis) documents without notifying Metro police constitutes conversion of the documents and therefore theft within the meaning of the criminal code."

In the past 2 years, investigations have been taking place on the RCMP, Metro police, extremist right wing organizations like the Western Guard (Canada's analogue of the KKK), and the Praxis break-in/arson case. The Ontario Police Commission (OPC) is trying to determine if members of the police forces (RCMP/Metro) were guilty of participating in a criminal act and a subsequent coverup. From the OPC investigations, crown hearings, and statements by the PM himself, we now know that in 1969 & 1970 Canada's military intelligence organized a spy network on major university campuses across Canada maintaining surveillance of "dissident student organizations and faculty members (Howard Buchbinder - now teaching at York, was on the original Goyer list). We also know that the RCMP has infiltrated the Western Guard, and one member of the Guard - Steve Drozd - was that "anonymous source" that Worthington got the Praxis files from 2 weeks after the break in. The RCMP also obtained a number of

other Praxis files from one of their Western Guard "informants". Urmas Palli, a Guard member at the time, attempted to sell some of the Praxis files to a Toronto lawyer in Aug. 1977.

Metro police denied knowledge of the files (which Praxis did report as stolen), or of the RCMP having them.

As recently as May 1977 Solicitor General Francis Fox contended that the RCMP did not hand over the files to the Metro police since there was no proof that they were stolen - "you are prejudging the crime when you say stolen property." But on May 28, 1977 Metro police superintendent Frank Barbetta told the Globe & Mail that "the Mounties knew the documents they had were stolen."

What we've seen so far is a political intelligence operation of spying on the nation's campus; the infiltration of extremist right wing organizations by the RCMP; the break in, theft, and arson at Praxis; the RCMP obtaining Praxis's stolen files through members of the Western Guard; these stolen files become official Cabinet documents; the police investigate themselves and come up with no conclusive evidence. Ian Adams and Howard Buchbinder wrote in "This Magazine" (March 1978) the following conclusion:

"The moral and political implications are stunning: there seems to be an ever-enlarging role for a secret state security apparatus which does not hesitate to use criminal methods in pursuit of its objectives. The information, as it unfolds around the Praxis break in reveals a dangerous government decision to respond to initiatives for social change, that come from legitimately organized groups, with what are secret police tactics." It would seem however that most Canadians are not aware of what goes on around them. I had a chance to speak with a member of the Royal Commission investigating the RCMP, and apparently most Canadians are not too concerned with the RCMP's freedom of surveillance and other overt activities that have been carried out haphazardly it seems in the last 20 years. But for those of us concerned with our own safety from surveillance and protection of our rights and freedoms as Canadian citizens, the time has come to define in no uncertain terms the functions and roles that the RCMP may assume.

Can it be done?



THE INTRICATE AND DIVERSE MIND OF HAROLD INNIS

BY ROGER RIENDEAU

'It is written but I say unto you' is a powerful directive to Western Civilization. Harold Innis

The so-called "dialogue" on "Culture, Technology, and the Innis Tradition" between Professors Eric Havelock and Marshall McLuhan, held in the Innis College Town Hall on October 14, 1978, did not turn out to be the merging of great minds that had been anticipated. Indeed, there was little in the way of meaningful dialogue between Professor Havelock, the noted Classicist from Harvard University and Professor McLuhan, renowned for his work in the field of media and communications studies at the University of Toronto.

perhaps the blame for the lack of significant interchange between these two illustrious scholars could be placed upon

Professor Havelock who chose to present two rather lengthy addresses consisting primarily of personal reminiscences and an attempt to "trace the intellectual journey" of Harold Innis. On the other hand, Prof. McLuhan could be faulted for preferring to present a relatively brief comment on Innis' transition from visual-literate space to acoustical-electronic space, and then declining to speak again in favour of questions from the audience. Better still, it could be more convenient to point the accusing finger at Harold Innis himself, and in particular, the special character of his work.

For, as both Professors Havelock and McLuhan undoubtedly realize, to probe the dynamics of Innis' mind is not ordinary intellectual endeavour. To say that Innis' thinking and writing are varied and complex is somewhat of an understatement. He had no simple answers to the complicated and controversial questions and issues of the day. Moreover, the realm of his academic interest and influence spanned a multitude of disciplines such as economics, geography, history, political science, philosophy, classical and medieval studies, international relations, culture and technology, and media and communications studies, just to mention the major ones. Therefore, defining and accounting for Innis' position on any given aspect of finding a core

of discussion can be a demanding task.

A brief glance at the man, his thought, and his work reveals a host of intricacies and diversities. Harold Innis was reared in a rural, agrarian setting of southwestern Ontario in a household dominated by a staunch Baptist faith- and morality. His biographer, Donald Creighton, alludes to the "undeniable cultural poverty" of the Innis household with its dearth of reading material, and the "slovenly and ungrammatical" nature of the family's speech. And yet, Innis was glad to escape the arduous and stifling milieu of the farm and gradually abandoned his religious convictions. Instead of becoming a Baptist minister as his mother pleaded, he chose to pursue an academic career at the University of Toronto where he would emerge as one of Canada's foremost scholars and a prolific writer of national development.

His early Christian faith and patriotism prompted Innis to volunteer for the Canadian artillery in World War I which he viewed as a holy crusade against German tyranny. However, having been wounded while fighting in the trenches of France, he came out of the great struggle with a sense of bitterness that would haunt him for the rest of his life. His war experiences left him suspicious of imperialism, nationalism, and government.

Fighting as a Canadian member of the British armed forces, Innis witnessed first hand the inefficiency and incompetence of imperial military leadership. "To understand the whole man in Innis rather than one aspect or another of his thinking", notes Professor Havelock, "it is necessary to penetrate to that stratum of Canadian consciousness awakened by the First World War". Innis lamented that thousands of young Canadian lives were sacrificed in the front lines of battle to satisfy British commanders' desire for power and prestige, and the war profiteer's lust for money. To Innis and many young scholars of his day, the war was the most blatant manifestation of the utility of Canadian colonialism and the necessity for greater

CONTINUED



DR. McLUHAN AND PROF. HAVELOCK

THE EARLY AND LATER INNIS

The advertising flyer printed for the occasion had said "CULTURE AND TECHNOLOGY AND THE INNIS TRADITION—ERIC A. HAVELOCK—MARSHALL McLUHAN—A DIALOGUE ON HAROLD INNIS. Innis Town Hall the afternoon of Oct. 14, 1978. However a dialogue it was not to be. The meeting assumed a dialectic structure.

I arrived early and had the honor of chatting with Prof. Havelock for a few minutes before he was to leave for lunch. It was after he left I noticed the seating arrangement.

One table and chair were on one side of the stage, the same on the other with a lectern in the middle. A classic structure suggesting not dialogue but debate!

Dr. McLuhan arrived and the tables and chairs were brought closer together. In the meantime I learned that Prof. Havelock intended to deliver two forty minute papers. This I did not know previously. A conversation between two of the world's greatest scholars was about to be lost - and so it was. There had been a misunderstanding I suppose.

Dr. McLuhan replied after the first paper read to which Prof. Havelock responded and then asked permission to carry on reading his second paper. Questions from the audience were fielded at the end.

The papers that Prof. Havelock delivered plus a transcript of the afternoon's proceedings will eventually be available through the Harold Innis Foundation.

Prof. William Saywell, Principal of Innis College, was the introductory speaker. He noted that the Harold Innis Foundation is approaching its 10th year in operation and that Innisfree Farm, its major project to date, has been most successful. He mentioned also that under the able leadership of prof. Dan McGregor "efforts will be particularly directed to sponsoring research on Harold Innis, attempting to establish and house at the college a Harold Innis Study Centre with copies of all the works by him and works which have been directly influenced by him"

Advertisements have been placed around the world and the response has been "encouraging" that this is the proper course for Innis College to take. Anyone can be a member of the Harold Innis Foundation. Students, \$5.00, regular members \$10.00 A regular newsletter is published.

Professor Ian Drummond, chairman of the Dept. of Political Economy introduced the two guests and asked Prof. Havelock, author of Preface to Plato, and The Origins of Literacy to speak first.

The following are selected excerpts of what was said the afternoon of Oct. 14/78 at Innis Town Hall. It will give, I think, more than just some indication of what Dr. McLuhan and Prof. Havelock are thinking today about the work of Harold Innis. The Early Harold Innis and The Later Harold Innis.

Copyright The Harold Innis Foundation (1978)

Prof. Havelock:

-I was only at the edge of his acquaintance not one of the close circle of his friends.

-From the time when he (H. Innis) read his paper to our little group (Jan. 12, 1931) I was aware that there was a certain liking and respect between us though our paths crossed only occasionally and I was in a different political camp.

-For several years I disobeyed his cardinal injunction to members of his own dept., that they eschew political involvement and stick to scholarship. I comprehended that he was a complicated and even contradictory person.

-Innis was someone for whom you could not find an easy formula.

To understand the whole man in Innis rather than one aspect or another of his thinking it is necessary to penetrate that stratum of Canadian consciousness awakened by the first world war. There was some kind of community shared by the returned men or at least those one encountered in university life. It was not something overtly recognized. Those who might be said to partake in it were the last people to join veterans organizations.

-Innis was close to President Cady. I believe closer than any other academic. Perhaps it was his influence that was decisive. Whatever he might have said orally to the president, he also sat down and wrote him a letter, which I believe now is a matter of record. Creighton's biography states that Innis uttered a strong protest on Underhill's behalf. This wording does not do justice to a highly dramatic episode which is part of the history of Canada, not just of the university. Innis wrote that he and Underhill had served on the Western Front and both been wounded there. Under the circumstances if the University dismissed Underhill the writer would feel compelled to resign his own professorship. One veteran stood by the side of another uncompromisingly...by the side of a man with whom in the past he had had the bitterness of differences of opinion, a man who had sponsored political activities which Innis had publicly attacked.

-He discerned with accuracy from the vantage point of a Canadian observer the increasing militarization of the politics and economy of the United States at a time when few if any American Liberals showed any awareness of it.

-Never content to select only one or two elements in a complex equation in order to build a policy or program (he was) far ranging to take in the whole sum of the factors and comprehend their often contradictory effects.

-The radical in Canada (at that time) was the outsider and very firmly so. Innis in his day and age became an insider. And yet in his last period he was to explore and pursue with passion a set of theses and theories which carried him right outside the intellectual security of his previous professional work.

CONTINUED

The Intricate and Diverse Mind of Harold Innis contd.

autonomy from the British Empire.

Nevertheless, Innis was not prepared to abandon the British connection entirely. It was quite fashionable in academic circles during the 1930's and 1940's to stress the North American character of Canadian development and the consequent close relations that had always existed between Canada and the United States. Accordingly, the imperial tie diminished in significance. Innis, on the other hand, while applauding the achievement of Dominion status through the Statute of Westminster in 1931, never ceased to forget the significance of Canada's colonial past within the British Empire. His monumental work, *The Fur Trade in Canada*, shows clearly that Canadian economic development has followed an east-west axis, at once transcontinental and transatlantic. Thus, Canada is not a mere territorial extension of the United States but a distinct geographic entity within which emerged a discernible economic system based on the St. Lawrence River, the Canadian Pacific Railway, and close commercial and financial ties with Great Britain.

Unlike most of his contemporaries, Innis was apprehensive about the growing influence of American capital, technology, military might, trade, culture, and media on Canadian life. Canadians seemed all too willing to rid themselves of one imperialist master and take on another. His polemics on foreign ownership and control were a forerunner of similar reactions which were popularized in the 1960's. Still, Innis did not choose to reject the United States as a formative influence on Canada. After all, the two nations were peaceful neighbours, sharing similar continental experiences, and possessing a large measure of interdependence. In particular, Innis helped to launch and contributed to two large scholarly enterprises, *Canadian Frontiers of Settlement*, edited by W.A. Mackintosh and *The Relations of Canada and the United States*, edited by James T. Shotwell, both of which opened up vast avenues of knowledge about the two North American nations. In his typical fashion, Innis saw Canada's national existence in much more complicated terms. Professor Havelock very astutely articulated Innis's position in this matter:

From a cultural standpoint, if one had to choose between a client dependency on Great Britain and a domination by the media of the United States, the former was preferable. Canada's proper role, so difficult to achieve, was to maintain a balancing act between the two. The weakness and possible collapse of British power was a phenomenon to be viewed with alarm.

Such was the essence of Harold Innis's nationalism

But Innis was not a nationalist

or so claims William Christian in a recent essay entitled, "The Inquisition of Nationalism", published in a recent issue of the *Journal of Canadian Studies* commemorating the 25th anniversary of Innis' death. According to Christian, Innis "was opposed to nationalism as a programme or an ideology, and even more strongly opposed to the exclusivist and intolerant spirit which that doctrine usually incorporated." There is little doubt that Innis recognized many dangers in the outpouring of nationalist fervour. He lived through two colossal, worldwide conflicts fed by the fires of rampant nationalism. His own country was frequently divided by the national consciousness of its two founding races - the French and the English. Nonetheless, it was excessive nationalism to which Innis directed his polemics the kind manifested in imperialism, jingoism, or chauvinism. On the other hand, he displayed two important qualities of a nationalist. First, he was devoutly interested in his country, so much so that he devoted his entire academic life to opening up new vistas of understanding about Canada's heritage. Secondly, he cared deeply about his nation's independence and hence his persistent concern over both British and American imperialism. He was no flag-waver, no passionate patriot. His duty to his country was to inform its people of the realities of their heritage so that they could better understand themselves and each other. Accordingly, he left behind a huge legacy of written work which still serves that purpose admirably.

One of the chief drawbacks of nationalism, according to Innis, was that it was too easily exploited by government. Indeed, Innis's war experience left him instinctively distrustful of the heavy hand of government in the realm of social and economic life. During the 1930's he carried on a bitter feud with his colleague in the Department of History, Professor Frank Underhill, and levelled heavy criticism at the League For Social Reconstruction, and the Co-operative Commonwealth Federation (later to become the New Democratic Party) for advocating a moderate brand of Fabian Socialism. His penetrating critique of Social Planning For Canada which became the basis for CCF party policy is a classic defense of liberal capitalism. Innis was no social reformer but he was a pragmatic economist. As the Great Depression wore on, he became reconciled to national economic planning as a means of averting a similar crisis in the future. To Innis, government intervention and public ownership became matters of necessity rather than principle. And Innis was not one to allow abstract principle to stand in the way of concrete realities.

Innis's conflict with Professor Underhill was not only a matter of differing political principles

CONTINUED

Dr. McLuhan/Prof. Havelock contd.

— courses he said are given because members of the staffs of universities like to give them.

—...he castigates the presentmindedness of our culture, the lack of predictive intelligence induced by the technologies of the modern media, our increasing inability as he saw it to grasp the importance of duration in time (Ed. note: acoustic space) as opposed to extension in space (ed. note: visual space)

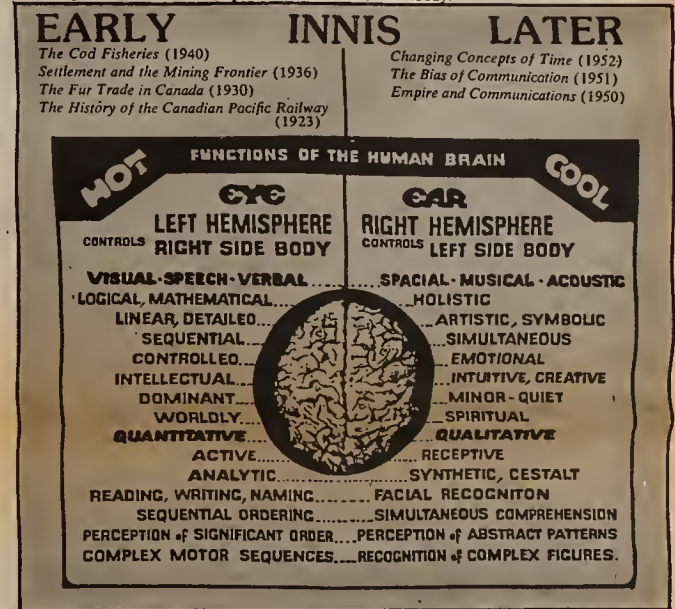
Prof. Havelock concludes his first paper

Marshall McLuhan:

— I enjoyed that paper enormously and would like to tie together, while we have the wonderful opportunity of Prof. Havelock's presence, some of the things that related him and Harold Innis and the way of getting to it of course concerns the common interest which Prof. Havelock and Innis shared in the impact of the printed word and the phonetic alphabet on western civilization.

I am going to make a few comments here. Prof. Cornford has an essay which Innis cites in his *Bias of Communication*, *The Invention of Space*. To anticipate a bit, this concerns the separation of the visual faculty from the matrix of the human sensorium - the moment when the meaningless abstraction - the consonant - was invented. What Cornford called 'space' in his essay *The Invention of Space* a 1935 essay, was visual space

The Greeks, long before and long after the invention of the alphabet, lived typically in multi-sensuous acoustic space. Visual space for them was as great a novelty as Einsteinian space-time is for us. Typically we still live in the Euclidian or visual space, that which the newly literate Greeks invented. It is a space that is continuous, connected, homogenous and static. Visual space is an artifact which exists only in countries that have phonetic literacy. In our own world visual space is being phased out by the new environment of instantaneous, simultaneous electric information which is acoustic in structure. That is why I have brought this 'diagram' of the two hemispheres (of the brain) here today.



The world of VISUAL SPACE is found in the LEFT HEMISPHERE, the sequential, continuous, its connected one. The world of the ACOUSTIC primitive, third world space, is in the RIGHT HEMISPHERE - its a world of the simultaneous, the holistic and the world of the gestalt and figure/ground and pattern recognition

Innis, to anticipate some of the thoughts I am going to present, began (his career) solidly in the LEFT hemisphere and he moved steadily to the RIGHT hemisphere. His later phases are emphatically and strongly acoustic pattern recognition, intuitive and simultaneous. These are the reasons for his incomprehensibility to left hemisphere people. Left hemisphere people found him quite easy in his early phases, say *The History of the Fur Trade* or *The Cod Fisheries* or the CPR Railway. In those phases, the hardware stage of his career, Innis was a solid left hemisphere academic - and a respectable man. He became of course the exact opposite.

Prof. Havelock is the first to have analyzed these processes of abstraction by which the phonetic letters make the magical transformation of the mind of primitive man from an acoustic to a visual form.

In his own words he says script was reduced to a gimmick. It had no intrinsic value in itself as a script and this marked it off from all previous systems of scripting. It is characteristic of the alphabet that the names of the Greek letters, borrowed from the Phoenicians, for the first time, became meaningless. Alpha Beta Gamma constitutes simply a nursery chant designed to imprint the mechanical sounds of the letters by using what is now called the Acrophonic Principle.

The basis of this abstraction is the phoneme. The reducible meaningless bit of sound which is translated by a meaningless sign, the phoneme is the smallest sound unit of speech and it has no relation to concepts or semantic meanings.

The phoneme is then a thing perceived on special fragmentary terms. A percept minus a concept! Whereas the syllabary preserved a relation between percept and concept, eg. pa, father, paw. With the phoneme the two are split apart. This involved a split of inner imaginative and outer or verbal experience. The consonant does not exist in nature only in thought. There is the further sundering of the phoneme and the sign. — by virtue of their being made meaningless.

But much more than the writer it is the reader who assumes these disassociations as a basis of replaying and recognizing. Quoting further from Prof. Havelock "when therefore it came to transcribing a given oral statement, the signs involved through the abstract values attached to them, produced a relatively clear, unambiguous, economical register of the exact sounds of what had been said. The reader therefore - and it is in the act of reading rather than writing that the secret of the alphabet subsists - the reader of any transcription who had previously memorized the proper values could acquire automatic and rapid recognition of the Greek word for the reading of what was being said."

CONTINUED

The Intricate and Diverse Mind of Harold Innis contd.

but also contrasting views on the role of the intellectual in society. While Underhill along with a number of notable academics, including Eric Havelock, were busy establishing the CCF as a viable national political party, Innis was advising members of his own department, in Havelock's words, "to eschew politics and stick to scholarship". Innis felt that it was the function of the intellectual to concentrate on developing his specialized skill and not to compete with political demagogues. He should be ready, if called upon to do so, to apply his knowledge to alleviate a particular problem in an objective manner and not as part of a partisan political movement. It was under these conditions that he appeared at the Conservative Party Political Summer School to discuss matters of economic policy in 1933. To engage in partisan politics was a definite threat to academic freedom as far as Innis was concerned. His belief in the value of academic freedom was dramatically reaffirmed later in the 1930's when Professor Underhill faced the prospects of dismissal from his university teaching position because of his political views. Innis threatened to resign as Chairman of the Department of Political Economy and leave the University of Toronto if his old adversary were fired. Innis believed in backing up conviction with action.

Innis as a man of action was most visible in the way that he moved from subject to subject, and discipline to discipline, managing to exert his influence in almost every realm he entered. He spent the 1920's and 1930's revolutionizing the study of Canadian economics and history through his development of the staple theory. He demon-

strated to Canadians the importance of succession of staples - fur, fish, timber, and minerals - in determining their economic, political, social, and cultural destiny. While examining another significant staple industry, newsprint, in the early 1940's, he became intrigued by the impact of the printed word and other means of communication on modern Canadian culture. This took him beyond the confines of North America and Western Europe which had hitherto dominated his writings. His studies of media and communications became global in scope and sent him as far back in time as Greek and Roman antiquity. Ultimately, Innis the political economist and historian evolved into the philosopher and eclectic. He was beginning to bridge so many areas of knowledge that had once been so dispersed and isolated.

But then death cut short such a promising and fascinating avenue of inquiry. Indeed, the death of Harold Innis in 1952 at the age of 58 years undoubtedly contributed to his enigmatic status. Much of his new work was left incomplete or premature. His range of ideas and his intensity of investigation have proven to be too much for one or two generations of scholars to analyze fully. And so the interpretations of Innis' work and its influence will likely continue long into the future. It will likely produce more inconclusive and elusive exchanges between great scholars such as Professors Havelock and McLuhan. Professor Havelock may have come close to understanding the workings of Innis' mind when he remarked, "Innis was someone for whom you could not find an easy formula ... Innis was a man of his time and our times changed quickly".

Dr. McLuhan / Prof. Havelock contd.

In his own words he says script was reduced to a gimmick. It had no intrinsic value in itself as a script and this marked it off from all previous systems of scripting. It is characteristic of the alphabet that the names of the Greek letters, borrowed from the Phoenicians, for the first time, became meaningless. Alpha Beta Gamma constitutes simply a nursery chant designed to imprint the mechanical sounds of the letters by using what is now called the Acrophonic Principle.

Those are just scraps that I have brought mostly from the work of Prof. Havelock, especially his recent work on the origins of Western literacy, which is published at O.I.S.E. and copies of which are outside in the hall. This huge event in Greek culture by which for the first time in human history as far as I know, people living entirely by ear, became visually oriented and Euclidian in their awareness of space as a continuum. Euclidian in their awareness of space as a continuum infinitely extendable, infinitely divisible, this awareness is a human artifact not a natural awareness such as you get from touch and taste and hearing... this visual awareness of space as a continuum, was a product, a magical transformation of the phonetic acting upon the human sensorium. Now this same magic has been exerted wherever the phonetic alphabet has been introduced and with the same results. You develop a continuous connected rational activity on the part of people who are otherwise completely intuitive and acoustic. Now in other words, you get a left hemisphere development in those parts of the world where you have phonetic literacy and you have ordinarily and otherwise only right hemisphere development which is simultaneous and acoustic. The peculiarity of visual space is that it is lineal and the peculiarity of acoustic space is that it is

simultaneous, instantaneous information that creates a sphere. We hear from 360° we do not see that way. The visual faculty on the other hand is the only faculty that is continuous and connective. There is no such characteristic applying to any of the other senses.

The alphabet which Prof. Havelock has superbly studied was the means by which the left hemisphere came into action for the first time in human history. It is now being phased out by electronic technology. The electronic world is simultaneous, instantaneous, spherical, and third world, intuitive and right hemisphere. The right hemisphere seems to be the normal and naturally dominant hemisphere of non-literate man. Only temporarily was it phased out by the rise of the alphabet technology.

Now Innis was a very left hemisphere man in his early academic period, he was a conventional although brilliant performer-but I think one can detect even in his early work his passionate concern with pattern. He was a man who was always looking for structures! His interest in the frontier was always a figure/ground interest not just "frontier". The frontier created a sort of a cyclonic interface of two worlds - one rubbing against the other. The frontier is not by definition a figure ground world, it is a figure that has a ground that is more civilized or more developed somewhere else. A frontier can exist inside consciousness at any point - you can have frontiers of speech.

Today the separatist movement in many parts of the world involves separatist linguistic movements in India. Separatism is a frontier phenomenon of cyclonic transformation. The problems of living on the border of the U.S. presents Canadians with frontier problems of transformation - a figure/ground interface and abrasiveness. This kind of development however, I think throws a lot of light on the career of Harold Innis who began solidly in the literate phase of our culture and lived over into the electronic phase. The 20's WERE AFTER ALL THE AGE OF RADIO AND Innis lived well on into that period into the age of T.V. - which completely is the world of software as compared to the old hardware of the conventional economist. Hardware and statistics and quantity belong to the left hemisphere. Software, quality, and intuition, and artistic recognition of form, belong in the right hemisphere.

The Balinese say "we have no art we do everything as well as possible".

When you do everything as well as possible you live entirely in the right hemisphere and this is characteristic of Eskimos or of any other non literate people. Literate people at once begin quantifying, measuring and systematizing, classifying and creating all kinds of civilized order - including private individuality, private citizens and so on, all of which are artifacts of the left hemisphere production.

This anyway, is merely to tempt Prof. Havelock to make some comments about the sort of relations that Innis had with the alphabet and with the world of formal literacy and scholarship, and also to encourage him to produce some of his immense wisdom on the subject of the literate thing itself which I think is very prominently relevant at the present time in the world that we live in.

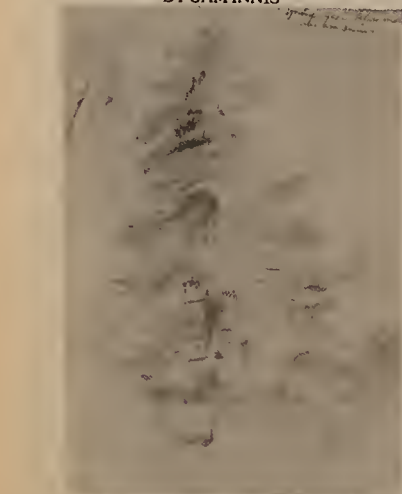
We have here today, the electronic equipment [TV] that is translating us into software instantaneously and enables us to be played back as software instantaneously.

I would point out for example, that when you are on the telephone or on the air you do not have a physical body, all you have is an abstract image. When you do not have a physical body, all you have is an abstract image. When you do not have a physical body as you do not on the air or on the phone you are not the same person that you are when you have a physical body. This is a figure/ground relationship which Innis never got around to studying but it is typical of the sort of thing he would love to study.

When you do not have a physical body you do not have a private identity. And you have no relation to natural law. This is an immediate consequence of being on the phone or on the air. When you have no relation to natural law, or that is, no physical being. What happens to your identity? The identity of pre-literate people is corporate not private and the identity of post literate people like ourselves, is moving in the same direction...of corporate form.

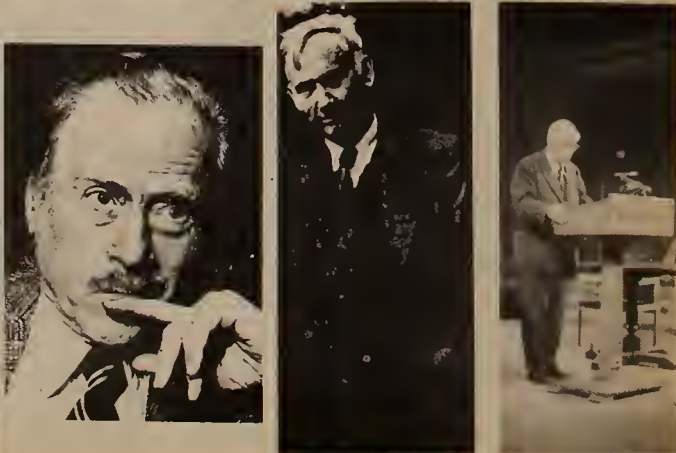
THE VISION OF MARY ADAMS

BY SAM INNIS



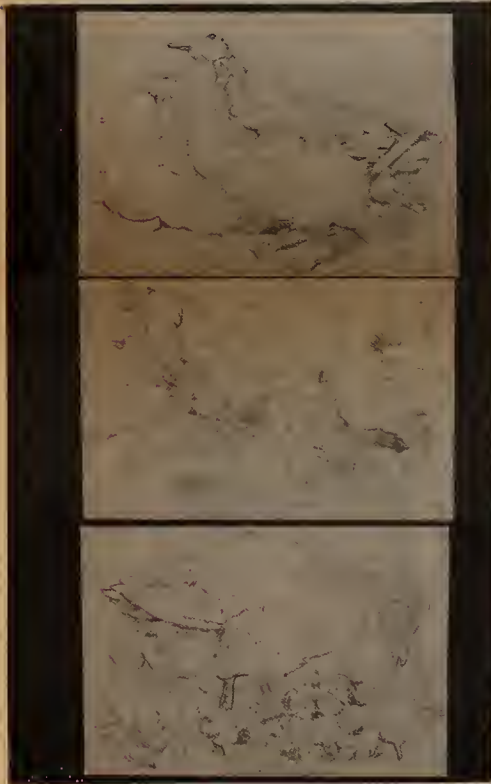
Illustrations by Mary Adams (1892)

Mary Adams was born of Scottish parents who lived in a Community of Scottish immigrants in the Hamlet of Roseville at the edge of Waterloo and Oxford counties.



The Vision of Mary Adams contd.

While attending Whitby Ladies College of Fine Arts, she visited during the holiday, her favourite relative her grandmother (Granny Gamble) who lived in the Hawtreys, Lasalette area, in the South East corner of Oxford County. During these visits, she became acquainted with a large family of thirteen children living on the next farm to the East, named "Innis". The mother was a huge woman weighing three hundred and fifty pounds. The youngest and the least physically attractive child (a son) not of robust health was drawn to Mary, a healthy red head with plenty of freckles. Mary in her late teens naturally was looking (as were all girls of her age) for a future husband and father for her future children. Mary had a vision of being mother to a great man, so contrary to all the girls of that day, chase as her Rameo, not a suave, debonair, charismatic person, but one whom she referred to after, as honest, and hard working. William Innis was that man. The father of her future son of her vision. Her child was born on a farm, purchased after marriage and located directly north of the "Innis" homestead, one hundred acres between the ninth concession and the eighth concession directly east of the Hamlet of Otterville, two miles and a quarter.



The artistry of Mary's character was revealed when contrary to names of that day called Herald, she opted to call him "Herald". The Herald in the publications of "family Herald and weekly Star" coming into their home appealed to her. As the story of Mary unfolds, it was seen that Herald was a boy of unusual mental ability. Passing his entrance to High School exams at age eleven was a bit unusual. His High School record was such that at eighteen he was ready for University. His need for financial assistance for University education was such, that he applied for a teaching position in Public School. Without the formality and expense of normal school, a Mr. R.A. Patterson Public School inspector for Oxford County gave permission to teach one year in school section number one in south Norwich Township.

CONTINUED

Dr. McLuhan/Prof. Havelock contd.

Private identity is phasing out very quickly and social identity - group identity is coming back very quickly. Now there is a huge revolution by which western man acquired this amazing transforming power of the alphabet to enable him to take over control of the physical world in the way that he did, in a very devastating way, since he broke it to pieces, - the left hemisphere man is a specialist who fragments and breaks everything into bits...he is not a wholistic man like the third world right hemisphere man. The third world man, a right hemisphere man, insists upon the wholism - the total gestalt, the total situation - he is never a specialist. Whereas the left hemisphere man is devoted to specialism.

These are themes incidentally in Innis' essays and writings. That's why he deplored courses surely! He considered it a kind of intruding form of specialism which had no place in an academic milieu.

But I know that Prof. Havelock has a great deal that he can say. I hope he will say, on this subject; and we are also looking forward to his next paper. But please do comment on anything you would like to say about these hemispheres in their relation to the alphabet.

Prof. Havelock: I am aware of the book which first recorded this theory of the two hemispheres but I have only read reviews of it - I have not read it.

Dr. McLuhan: No, Prof. Havelock - it is not a book. This is the work of a group of surgeons over the last few decades.

Prof. Havelock: Yes, but it has been brought out...

Dr. McLuhan: Are you thinking of Julian Jaynes?

Prof. Havelock: The last one I read was in the New Yorker actually.

Dr. McLuhan: Julian Jaynes. You mean the "Bicameral Mind"? That is a bit of science fiction.

Prof. Havelock: Yes it was, but it was based on this work.

Dr. McLuhan: No, no, not based on but just alluding to, really.

Prof. Havelock: Anyway, I am not really acquainted enough with this to make comment on it but I would like to offer a confirmatory comment upon what you said about Cornford's space. I am very much in sympathy with your main distinction between what you call visual space and acoustic space. Although I suppose what I would prefer would be to assign the word space as a term to the visual experience. But I have never written a book as yet at least, which would be called perhaps a preface to the pre-socratics. Philosophers who lived before Plato.

But if I did, and indeed I have published one or two things in this field, I would stress the fact that if we judge the remains we have of them, meager as they are, by their system of verba they did not begin with a vocabulary of space, nor of matter, nor of motion. Their work as it progressed - shall I say their vocabularies as they progressed from Xenophanes the first on record - down to Zeno and Melissus and Anaxagoras, indicate that they were trying to extrapolate from what Marshall would call the acoustic experience - I call it the homeric. They were trying to extrapolate a new terminology which we recognize today as the fundamentals of common sense terminology by which we describe the physical world. They had no term for the physical world. But you can see for example, the Greek word 'soma' which means body; in the right hemisphere that would mean a corpse - that's what its homeric meaning is... Being taken over and extended in its application by the earliest Greek thinkers in an abstract way to try and make it into a cosmic corpse or matter. And that is a very neat example of the transition of the concrete to the abstract, which occurs in Greek philosophy. And Cornford did grasp the fact that the concept of physical space had to be invented and it was a really remarkable step for him to take. It is interesting by the way, that Innis betrays in his footnotes, that during the last years of his life he had been voraciously reading what secondary sources he could find in antiquity; and he mentions Cornford Carpenter, Norman Perry and above all Martin Nielsen who put the story together of the oral epic. These were precisely the same authors which in the same period I was devouring myself in parallel with him but unknowingly. Well, not to prolong matters too long, I'll get on with it.

Prof. Havelock begins to read his second paper...

Selected excerpts:

- In applying it to antiquity his (Innis') problem of space, it would seem to imply that space control is generally in the province of the secular and military arm of a culture. Time control is in the keeping of its oral tradition and its religious institutions. As one example, he makes ingenious use of the Babalonian cultural situation as one which functioned in a tension between the political organization of the conquerors employing a semitic language exercised over space: and the religions and the language and the writing of the conquered which retained a Sumerian language and control over time. The spread of the printed word in modern times he seems to associate with power over space exercised at the expense of time and leading to instability.

- Innis' later writings betray an increasing concern to make what he calls in one paper a plea for time - he does not plea for space.

- Our present culture grows hostile to history and pre-occupied with the extension of spatial power, grows indifferent to the future.

- The power to control space and time ... operates by using technology. The shape of the technology, conditions the way in which the power is exercised. As technologies change so do the configurations of societies. This principle is implicit in most of his writings.

- As one explicit example among many he cites the replacement of bronze by iron and of the cart by the chariot after 1200 BC as it affected previous equilibrium in near eastern empires.

- It is the technology of communication which is paramount in the control over ... space and time.

- Language is a social activity, and political and cultural systems become effective through its management, more precisely through the methods by which language is recorded and disseminated. These can be traced historically from the clay tablets of Sumeria to the roller printing presses, beyond that to the broadcasting of spoken speech through the radio. It is the historian's business to examine those technologies of communication. For as these vary so does the political management of space and time vary. Putting it another way the particular technology in any one period (which is used to "further" communication) will produce its own kind of bias.

- Innis felt the orally spoken word as it is interchanged between persons possesses certain virtues denied to the written version. It reports experience more expressively, its effects are more flexible and tentative, it avoids the dogmatism of a fixed statement. By leaving some things unexpressed it leaves the way open for further exploration. It avoids fixed positions. As for the oral tradition he says it implies the spirit. Whereas writing and printing are inherently materialistic.

- I quote "It is significant that before the radio, no pre-eminent orator ever succeeded in reaching the presidency." And finally he noted, and this is where his work touches closely on my own, in the changes in the technology of writing itself he seems to recognize an unusually crucial role played by the invention of the Greek alphabet.

CONTINUED

The Vision of Mary Adams cont'd.

Herald graduated from McMaster (then in Toronto) with a Master of Arts Degree. The thesis for it was written in a hospital in Falkstone, England, while recovering from a severe bullet wound in the battle of Vimy Ridge, France, as a signaller in the Canadian Artillery.

To obtain his Dactarate he enrolled as a student in Chicago University in the Department of Economics. While studying he gained financial assistance by lecturing to freshmen, among whom was his future wife.

With his Dactarate he obtained a position at the Faculty of Toronto University in the Department of Political Science. In a few years he was made head of this Department, while in this position, the Department Head of Chicago University passed away (Dr. Hutchins).

Herald was offered the opportunity to replace Hutchins. The temptation to accept was monumental, to return to Chicago in this capacity was almost overwhelming; however, the compulsion to seek the advice of his mother was uppermost. Making a special trip to Ottoville to discuss and receive his mother's advice was so vital.

Her advice was "retain your Canadian identity, it will pay off". The advice was timely and of great impact, so much so that in the University community, he was known as "Innis of Toronto". His academic record as a Canadian was so impressive that "Innis" College was built in his honor and "Innisfree Farm", his birthplace was purchased. At his death Herald was Dean of Graduate Studies at U. of T.

His books among them the "Fur Trade" are still used as text books in the University Community, world wide.

Mary Adams Innis did not live, unfortunately, to see her vision come true in its fullest sense.

Dr. McLuhan/Prof. Havelock cont'd.

What however was it within the realm of political economy that steered Innis to explore with such concentration, the techniques and effects of communication? A rather simple answer would lie in the subject matter of his "A" studies (the early Innis), namely Canada. Here is a country ... spliced together so to speak, its habitat portions lying within narrow latitudes but extended lengthwise over very immense longitudes, these portions having local and competing interests within a national fabric which so often seems about to come apart at the seams. The Maritimes from Upper Canada, Quebec from Ontario, central Canada from the west, and the west itself split by the Rocky Mountains dividing the wheat plains from British Columbia. But it has not come apart! Innis I think, saw a country, a nation in which he passionately though secretly believed, owed its existence to the exploitation by varying techniques of the means of physical communication.

In two major works he had covered two staples of the Canadian economy - furs and fish. At the time when he was writing those studies, one more staple product, this time, a raw material processed by technology, was entering the market with great effect on Canada's economic relations. This was wood pulp. Processed to make the paper ... conspicuously consumed by the American and British press! ... I suggest that he became fascinated and perhaps repelled by what the Canadian forests were being turned into. A new means of mass communication by language conspicuously lending itself to monopoly control.

One might still ask why an economist turning his attention to the present effects of the pulp and paper industry would allow himself to become entangled with the problems of human communication in general on a historic scale reaching back to antiquity almost to the exclusion of all other matters? I detect here a strand connecting him with his native soil of Ontario. He grew up in a farming community in which two facts of life as it was lived confronted the thoughtful youth and Innis was very thoughtful, there was a use of that speech by which the land was managed on a day to day basis. In terms of which daily life was conducted, its idioms did not come from books.

Unless the Bible and maybe Shakespeare. It was felt as an oral medium. Its expressions often matching the rhythm of nature and the seasons, but also indexing the specifics of existence and human behaviour narrowly observed. His biographers recall his delight to the end of his life in the telling of stories orally invented and transmitted. But suppose you wish to escape from the farm, go to the city, enter professional life, this meant study, the mastery of books, of the printed word in volume of a sophisticated vocabulary and syntax a gentle literacy, suitable to an urbanized style. This was a second fact of life and the two of them together constituted the real Innis. Starting from this he could take off for an exploration of all the modes in which the bookish word has been incorporated and communicated but always with a lingering feeling that behind them all lurked a mode which was pre-literate and maybe preferable. It is not a dialectic which European intellectuals bred in highly literate cultures would find easy to share.

The thoughts of a thinker like Innis are self motivated. They may owe a debt to the effect of early influences but are not reducible to them.

Language functions only as it is communicated. How then is its communication managed? This became the cardinal question addressed to a cardinal activity

The ownership that Innis is interested in, so far as he is interested in ownership, is that exercised over the means of communication rather than production

His intellectual roots grew in the Canadian soil out of a Canadian experience.

When therefore, in the mature years of his thinking Innis turned to contemplate Hellas, he did not have to listen to these siren voices (URBAN Oxford idealist literates Green, Bradley etc.) he immediately grasped the oral situation in which the Hellenic experience had begun. And the vital importance of the intrusion of the alphabet, a new technology into this situation. I quote "Absorption of energies in mastering the technique of writing left little possibility of considering the implications of the technique." This kind of observation as he made it was not the fruit of a classical education, and I doubt whether it would occur to any members of a classics department to make it.

PROSCRIBING PERSPECTIVE

Near the end of this, his second reading, Prof. Havelock offered two "corrections from his own perspective" on the work of the Later Harold Innis. There are corrections to be made but Prof. Havelock did not discover where, and perspective itself regarding The Later Innis must here be proscribed.

Firstly Prof. Havelock suggests: (Innis')

"moral preference for the oral word is coloured by a certain romanticism which history fails to justify. It is all very well to stress the oral component in Greek culture but after all it was mainly the alphabet that released the energies of this culture into history both for the Greeks and their successors. Without this technology how much would the Romans not to mention ourselves have known of the Greek mind?"

A single point of view with regard to the work of The Later Harold Innis is not a fatal disease but it is one contracted by many, and Prof Havelock is no exception. The work of The Later Innis is perception, multi-level thought, which does not admit to mere focus or perspective. Perspective itself is one of the fragmented effects of literacy on the human psyche, as is the actual physical focusing process at the eye, the tunnel vision demanded of a reader of phonetic script or print. Prof. Havelock might again examine the above quote from Innis he used in his second reading:

"Absorption of energies in mastering the technique of writing left little possibility of considering the implications of the technique."

Prof. Havelock his scholarly work notwithstanding, is not qualified to correct The Later Innis. He is himself sometimes victim to the implications or effects of literacy, an observation apparent of the two readings on Oct 14. Innis did observe he did not moralize. Innis could have no "moral preference for the oral word". The phrase "moral preference for the oral word" is a contradiction in terms. Morals and preferences are themselves abstractions, effects of the literate bias Innis was exposing. Interest in morals as well as romanticism arises only in phonetic alphabet dominated cultures. That is to say left hemisphere dominant cultures. Never oral cultures. A Chinese romantic? or a Third World moralist? Ethics, honour, passion and dignity exist in oral cultures as in all of Innis' work, but morals and romance belong strictly to the literate world. Exploration of a subject is often, but should not be, confused with preference.

On the contrary, as regards preferences, Prof. Havelock, as he admits, promotes moral preference for the alphabet technology and the written word. The Later Innis observed effects of technologies without judgement, i.e. morals.



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Harold Innis 1894-1952

Harold Innis'

IDEA FILE

"It represented simply ideas which came to him at various times touching upon all sorts of different subjects. Some of these ideas may well have been prompted by books he was reading or by people he was talking with. But, however at the moment they were arrived at, it is clear that they were very much a product of his thought. Through these notes, as a result we come close to following the inner processes of his mind."
— from prefatory note by S.D. Clark

Writing itself permitted copyright.

Sacred character of writing once capital has become involved— i.e. copyright protection once material has been printed restricts possible dissemination.

Print compels system of logic— provides a framework for demanding consistency of sort. Attempts to avoid print in political rumours and roorbacks, reluctance to set down in writing— business retreating to dinners, conversation, evasion of written word.

Greek— oral to written, poetry to prose and philosophy. Plato attempted to abolish poetry and rhetoric in favour of philosophy and prose. Written and printed tradition further from reality— moulding of civilization— Basis of Greece and Rome because of inability to conserve energies for purpose of discovering closer relationship between ideas and technology.

Shift from oral to written tradition—poetry to prose— class i.e. aristocracy of feudalism to city state with dependence on justice and written law— paradoxical clash between growth of individual and growth of laws— death of Socrates— escape of Plato in philosophy of state following his death. Crash of state through neglect of individual— rise of natural law— absorption in Roman REPUBLIC AND EMPIRE— writing implies conservatism. Civilization loses freshness but at its peak in period of shift from oral to written tradition or from poetry to prose or written law.

Alternative swings of communication from eye to ear and ear to eye—

PROSCRIBING PERSPECTIVE CONTD.

The most misleading comment that anyone could suggest about the Later Harold Innis, and Prof. Havelock did not, would be that Innis' work is or could be justified by history. That would be as deceptive as categorizing Innis as an economist, not to mention an historian.

In the Innis Idea File (unpublished mss. U. of T. Archives), Innis quips, tongue in cheek: "Modern history is about four centuries old". He might have added that modern history is nothing but 'type thought'. As he also notes (pg. 148): "History does nothing else but repeat itself with dominance of type of thought". Also (pg. 148): "With Toynbee and histories of civilization— the factory system developed in learning and scholarship". Again, re. 'history', Innis explains (pg. 148) "History is a product of the west in terms of linear progress of time". He notes again (pg. 147) that "...there is an absence of history in Indian Literature— look of concern with time..." that is to say clock time, or calendar time, the "linear progress of time", the time of civilization. The work of the Later Harold Innis is uncivilized in the extreme and so, without time. The Later Innis will never petition 'history' for a kudo. Innis debunked history for good.

The "oral word" as regards the Later Innis can hardly be considered a "component" of anything as Prof. Havelock is wont to suggest. The oral word or world is not a replaceable part of a concept or theory. It is not a fragment or a piece of the action, for example, of the state religion: evolution.

The "oral word" of the Later Innis means a holistic environment that by definition cannot be reduced to mere visual classification. "Oral component" is a humorous contradiction in terms.

As for the alphabet having "released energies", Mr. Innis, were he here, would be quick to inform anyone that the alphabet did far, far more than that— it TRANSFORMED human energies and to such an extent that its effects and the transformation itself went completely unnoticed until he came along...2400 years after its invention. One can be absolutely certain that, except for the work of Havelock, Innis, Joyce and McLuhan, the Greek mind is STILL a mystery. The ancient Romans never had a clue to the pre-Socratic, pre-alphabetic world because the effects of the alphabet on their culture were so total and powerful that these effects themselves did not admit to the study of the implications of a technology of any sort, much less the effects of the communications technology by which they were being hypnotized. No Greek or Roman thinker ever noted or studied the passing of the oral world or conversely the rise of literacy, and hence its implications, its formal causality. Innis, who lived in the new oral age, the electronic age, did. The Later Innis is a phenomenologist. Innis studied the occult, the hidden ground, the invisible environment, the formal cause— the effects of man-made artifacts on man.

PROSCRIBING PERSPECTIVE II

The second "correction" that Prof. Havelock offers is more promotion for the written word. He says that script as stored information is "the support of advanced civilizations". Plato moved from the world of oral delivery into the script-literate fashion of the time of 5th century BC Athens. Innis did the opposite; he moved from the highly print-literate, one-things-at-a-time, 1st world of the University of Toronto in the 1940's to the gestalt oral world of multi-level thought that is the 3rd world.

In the Ideo File, Innis notes (pg. 86): "Civilization is a struggle between those who know their limitations and those who do not" and that civilization itself is a "shift from oral to written tradition" (pg. 87).

The beginnings of civilization certainly experienced a conflict between the oral and the written word. In Plato's time, the 5th century BC, literacy was the avant-garde. Plato had come to Athens at about age 40 as a member of a mime troupe (Diogenes Laertius Loeb Library). He was then an oral poet who suddenly decided to join the urban Athenian avant-gardists, the new literates. At Athens at this time, if Plato did not step completely from the Right Hemisphere into the left, he certainly promoted the left, the literate hemisphere. Harold Innis decided to switch rather than fight the electronic age and dramatically moved, in his work, from the Left Hemisphere into the Right. Although he must have realized the switch required a greater fight, if there were few who could read the avant-garde literate Plato in the 5th century BC, there are even fewer who can read the apokalyptic of the non-literate Later Innis now.

It was only after Plato had joined the Athenian literate avant-garde that (pg. 881, I.F.) "Plato attempted to abolish poetry and rhetoric (oral tradition) in favour of philosophy and prose". Plato, the former oral poet now favoured, or at least accepted script, the written word and hence its effects— the one sense, the visual sense over the multi-sensory poetic song, lyric, and body language of the dance. The archtypical posture of Left Hemisphere man.

"Seeing is believing" became the national anthem of Left Hemisphere, literate, Western civilization. The age of romance, too, has its crude beginnings here with Plato the avant-garde literate. The adoration of visual technology, of phonetic script, to the detriment or abstraction of the other 4 senses is a sole effect of phonetic script. Romance was to come into its own and be reemphified many times over 1800 years later, with the invention of print and moveable type. The first assembly-line technology.

Romance means: individual and private desire...for more...of almost anything...with little or no regard for the consequences to self, community or group (i.e. Robot Library, Fort Sweet, Sidney Smith, all U. of T. 'planning' is an example of modern romance— but this is on aside).

Stored information in script and print text became civilization's linear time machine and has been commonly referred to from the beginning as 'truth' or 'history'.

As a cultural contrast, Needham's six volumes of Chinese invention is a 4000 year historical study of "advanced" technologies introduced and then scrapped in a culture that retained its ability to examine the effects of its inventions on community and act to protect it. Why might this be? Chinese written communication is not phonetic. The ideogram, because of its nature, retains, it seems, use of all the senses including holistic, right-hemispheric processes not found in the alphabet written word. Its symbols have meaning in themselves (see Alphabet, Mother of Invention, Innis Herald April 1978). As an effect, this would seem to imply that it is given to the nature of the oral man in the oceanic world, the 3rd world, the ability to constantly perceive the hidden ground or implication of anything he might invent, as he retains the full use of all his senses.

Stored phonetic information is not only the "support of advanced civilizations" but its effects had become a pile of dirty abstract underwear which the Later Innis started to wash in public.

The Later Innis come after the Woke and come to our senses before us.

Carl Scharfe, Editor, The Innis Herald

The great storm of January 1978 blew down the old barn at Innisfree Farm near Otterville Ont., so during the summer Innis students went on a four day clean-up to prepare the way for a new barn. The farm is supported by the Harold Innis Foundation and is used as a conference and retreat centre (not the barn) for local and regional groups as well as Innis students.

In July when the clean up took place the corn was high and so was the temperature. Cold fresh watermelon fueled the students' energies if you believe the official version.

In any case it was not all students some of the administration showed up too. Principal Bill Saywell, Asst. principal Art Wood (who did most of the organizing) and Roger Riendeau of the Writing Lab. The students were: Mike Clarke, Barb Van Husen, Bill Dury, Donna Lim, Albert Young Tai, Les Winstrom and Dave (Dizzy) Lozowsky. The farm's resident managers Henry and Norma Lockstein were there too. Everyone salvaged and rebuilt what they could and sold the excess lumber.

Earlier in the spring the ruined barn had been the set of Innis' first feature film 'Silo Killer'.

From all reports Henry and Norma Lockstein are really fine people who are into making their own food. Norma makes a fabulous tomato juice from the tomatoes in the garden, they buy their milk from the Mennonites and she bakes her own bread. Henry found a good buy on some tongue and groove lumber for the floorboards of the new barn and the whole thing was put together with available materials. It cost approx. 2000.00 for what would normally be a 10,000 dollar job.

The best thing about the clean-up was Norma's meals at the end of the day - totally out of sight, you had to be there.



BARN TENDING



Bill Dury and Mike Friend



WRITING LAB NOW IN 15 TH YEAR

Since 1964, the Writing Lab has been helping students of Innis College to cope with various course assignments. The Innis Writing Lab was initiated as "experimental" by former Principal Robin Harris with current Registrar David King and current Director of the Writing Lab Evelyn Cotter serving as the first instructors. Mrs Cotter recalls that she was hired on a nine week experimental basis almost fifteen years ago. "It has been a long nine weeks", she recently remarked. In the last decade and a half the Writing Lab has blossomed into the most successful operation of its kind at the University of Toronto, serving as a model for other College writing Labs that have opened up in recent years.

The Writing Lab, located in Room 314 at Innis College is open from 9:00 am to 5:00 pm Monday through Friday. In the Writing Lab, Innis College students and students enrolled in INT courses can receive instruction and helpful criticism in preparing essays and other writing assignments.

The instructors in the Writing Lab can deal with any type of essay, at any level of undergraduate study and at any stage of progress. They will not write essays for students but are willing to assist them on a variety of matters such as grammar, spelling, vocabulary focusing, research methods, outlining, structure and organization, style and documentation. All instruction is done on an individual basis and free of charge. Also the Writing Lab staff over the years has been engaged in various forms of group teaching. Each September a week long series of one hour Writing Orientation session is held to introduce students to some of the basic principles involved in planning and organizing an essay. This year, two intensive six week, non credit courses on "Clear Discourse" and "The Academic Writing Process" were offered by Roger Greenwald and Roger Riendeau respectively. In addition, Mr. Riendeau continues

to conduct an informed one hour seminar on writing strategy each Friday at 12:00 Noon. Interested students are welcome to drop in to discuss any problems that they might have planning and organizing their essays. It is an opportunity to share writing experiences with other students and learn some principles of structure and development in writing.

An integral part of Innis College's writing programme has been the "Creative Writer's Workshop" conducted by Roger Greenwald. This brings together a select group of writers interested in further developing their creative skills in poetry or prose on a non credit basis. Students for whom English is a second language or who speak English in another dialect can enroll in LNL202Y, Canadian Culture and Society, taught by Roger Riendeau and Heather MacDougall. This credit course is not a remedial English course but combines a study of various aspects of Canadian LIFE FROM

A GEOGRAPHICAL.



Evelyn Cotter

HISTORICAL, AND LITERARY PERSPECTIVE, WITH INTENSIVE ASSISTANCE AND PRACTICE IN IMPROVING WRITING AND COMPREHENSION SKILLS.

Indeed, the Writing Lab has attempted to meet the needs of Innis College students through both group and individual teaching methods. The temporary experiment of fifteen years ago seems to have withstood the test of time. With the increasing concern over the deficiency in the writing skills

amongst high school and university students, the Writing Lab will undoubtedly be even busier in the future. And the Writing Lab staff will continue to examine new ways of providing further assistance to the students of Innis College. Because of the heavy demand, it is best to make an appointment in advance by calling 9784871. Or, Innis students are invited to drop in and inquire how the Writing Lab can help improve their performance in course assignments.



Then you can always apply to the Arts Council as a new film-maker with your project on "Improved Food Production" and be turned down only to find some totally unqualified con artist has been given twenty thousand for a three hour experimental study of the left footprints of natives of the jungle tribes of Boring Boring.

But then again he's a loaded immigrant from the States. You were only born here.



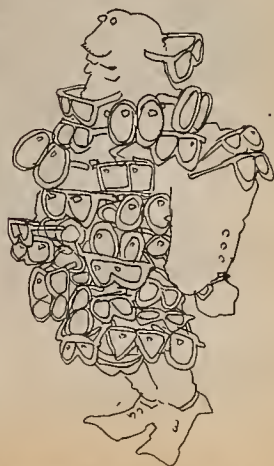
One experience you'll be sure to enjoy is that peculiar feeling you get when you walk into the lobby of the Imperial Oil building to sell them a sponsorship with your conspicuous grey film con under your arm and you see two other people coming out of different elevators to return to the street with similarly conspicuous film cons under their arms and their faces hanging down around their belt buckles. Still going up Cecil B.?



Then there's the fun at the Bank Manager's. "I'm here to get a loan to produce a film." "Oh Ho, ha, ha, ha, ho haha, hoho..." The tellers outside will all glance knowingly at one another and whisper: Another film-maker, who just said: "I'm here to get a loan to produce a film".



How about when you're talking with the world renowned Doctor Throckmarten who stands far all that is upstanding, crucial, holy and globe-shattering and he suddenly leans forward and whispers: "Now tell me the truth fellas. You have a few, you know - blue ones on the side maybe?"



\$HADE\$ FROM THE FILUM BUSINE\$\$

If you think this headline is a misprint, you're wrong. The film industry people laugh at the unknown souls who pronounce film filum. But the bank managers and accountants and corporate executives and businessmen and entrepreneurs who pronounce it filum or even filim, laugh at the unknown souls who wander from film courses in well meaning institutions into the real world of the film industry like sheep amongst wolves. Your deliberately anonymous author has been learning about films and filums for ten years in the school of hard knocks, and fifty films later couldn't care less how the uninitiated pronounce film as long as they see that it is the industry and business part of film business that counts, and not only does it count, it could perhaps be a viable investment and business worth supporting for profit.

When asked to speak to film students, I have no idea what they want to hear from ten years of experience, but I simply draw a dollar sign on the blackboard and want to do "anything"! and this is the one and only thing I tell them that what I most want to say probably isn't what do you know how to do what they want to hear but it is well? "Oh, sort of everything". The terrible, ruthless truth. If you "Then where would you like to don't have any money you will start?" "Well, how about as never make films and if your Executive Producer?" "Well not films don't make any money you right away, but how about sitting won't be making any more films. down for ten days and Films may be an art form, but cataloging all our stock shots. if, like me, you have developed this terrible Habit - eating once Poegy". in awhile and living in a warm, dry, place - you had better learn people actually expect or even something about the world of want work? We are a company which I see creative artists with pens in hand poised over cheque take a film course if you expect Motion Picture Producers. books that have the numbers of

to survive out there. As Tarzan says to Jane when she wonders why he drags himself home to the tree house, always tired: "Jane, it's a jungle out there." Jane replies to Tarzan, "Yes, but I'm tired of living in these baboon docks."

University film courses are pouring a never ending stream of students out into the world of the film business for whom there are simply no jobs. I am not talking about people who have been trained to do a specific job such as sound recording. If anyone with even moderate ability goes into that field they should get work. Sound people are almost impossible to find. Good ones that is, who don't dress and act like turkeys in the office, or fall half asleep and tell you only after you say print it! that the take was no good because they couldn't hear very well over the roar of a nearby coke machine.

They are the graduates for whom only the Lord could provide work. And there are the dreamers who wander into an office and want to do "anything"! Well what interests you the most? "Oh, everything". "But am about to say probably isn't what do you know how to do what they want to hear but it is well?" "Oh, sort of everything". "Then where would you like to don't have any money you will start?" "Well, how about as never make films and if your Executive Producer?" "Well not films don't make any money you right away, but how about sitting won't be making any more films. down for ten days and Films may be an art form, but cataloging all our stock shots. if, like me, you have developed this terrible Habit - eating once Poegy". in awhile and living in a warm, dry, place - you had better learn people actually expect or even something about the world of want work? We are a company which I see creative artists with pens in hand poised over cheque take a film course if you expect Motion Picture Producers. books that have the numbers of

(Surely after three years of school they can figure out how to find us!) Three years ago for summer jobs we had about 27 applications. About 26 came in the mail and were never followed up. I presume the hopefuls just sat at home waiting for Joseph E. Levine to call and offer them double scale. Two years ago these applications dwindled to about 6. This entire summer we got ONE. It wasn't even signed. Just run off on daddy's Xerox machine.

Of course most of these people don't have to work for a film company. They've got their own. No contracts yet, but they've registered Dripping Rain Productions, Division of Creative Thrust Ltd. and have enough to pay the phone bill and two months rent.

Who needs more film companies? We don't need the industry fractured and split into as many pieces as Ella Fitzgerald's wine glass, we need all these little bees to get, together in a few, solid hives that actually might give businessmen the idea that we have some viability as an industry.

Give up the egocentric dreams, and you might even find you have a paycheck.

Starting a film company without at least ten grand is absolute madness.

One millionaire businessman, who has been persuaded to invest in films more than once, and I am sure never would do so again, has a favourite explanation: "I have nightmares in which I see creative artists with pens in hand poised over cheque books that have the numbers of

my bank account on them."

And for God's sake, don't imagine: "I'll get CFDC investment!" The Government, in its infinite wisdom, established a corporation to invest in the development of the top of a pyramid without putting a red cent into the bottom and then wonders why it fell down and didn't make any money. "\$100,000 for this Quebec skin flick boys. Zip for this half hour documentary that might salvage a few soon-to-be-shattered lives by educating the viewers about child abuse.

Many years later, their road littered with the remains of destroyed careers, the Corporation now is finally going to invest in shorter than feature length films. Very wise. Very late. You don't develop an industry by refusing to support the hundreds that are learning and paying their way and developing their skills, by giving all the tax payers money to the very few that happen to be already at the top!

Are you now in a film course? Some advice purchased at great expense:

Learn about the business of making films in the real world before trying to do it. Never launch a creative, artistic career without the support and partnership of a hard-nosed businessman who controls the money. Make sure there is a very large group of your fellow human beings out there who really will want to see your film and will pay money to do so, or who will be affected in some genuine and positive way to the extent that others will pay you to make the

film so you can show it at no cost. If you want a job, be prepared to start at the rock bottom doing shit jobs (even if you really are another D.W. Griffiths) until you can prove yourself to the people you work with and be allowed to slowly come up the ladder. Pride and thirty cents will buy you a cup of coffee! If you work for someone as a technician, dress like a human being and not another dated hippie, and work and act like you really give a damn about what you are doing. Most film crews on location look like refugees from skid row, but this is the office of the President of the sponsor.

If you send out resumes, follow them up by phone and get an appointment and go and see your potential employer. If they haven't got anything "now", tell them you'd like to just meet them for a few moments, and somehow get in to their office. Know in advance that most of them are hanging onto the proverbial cliffledge by their proverbial fingernails and he willing to work at anything to help them, and actually pitch in and help. And don't go off to be a Producer when you're sort of half production assisting your first documentary. You won't be going to the bank laughing, you'll be going rupting. Learn what you can from a film course. Then be prepared to spend at least that long in the real working world of the industry before going off on your own to make the Great Canadian Movie.

BY LANCE LANE



VOTE FOR BIFF BARNSWALLOW... HE'S CHANGED

Biff Barnswallow is not the only politician who has changed. During the 1978 American election campaign there's been a whole wave of "changing" at all levels of government. Recent headlines from the New York Times reported that Governor Hugh Carey of New York asserts he will "change" his personality and be more accessible. Rhode Island congressman Ed Beard has said that he has got the message and will "change" towards moderation. During his campaign for re-election the mayor of Providence, Buddy Cianci announced a "change" not to raise taxes, after four years of consecutive increases. Overall, the Republicans and Democrats have also changed. After losing elections with a cut-spending message for forty years, the Republicans are not touting tax reduction as the only answer to economic woe. The Democrats decided to abandon their free lunch tradition and follow the flow of events with the pretense to "cut taxes responsibly".

What reasons can be sighted for these swift realignments of ideology and political posture?

The leaders in a democracy have two functions, to represent and to govern. No matter how noble their intentions, innovative and pragmatic their ideas, if politicians can't get elected they'll have no opportunity to either represent or govern. Therefore, the inherent emphasis in democracy is to attain and secure office. The modern

way that leaders keep their respective ears to the ground in order to monitor popularity is to "govern by gallop". Marketing outfits using sophisticated surveillance techniques are trying to discover what the populace thinks it wants. Major grievances are synthesized by public relations experts and given to the politicians to remold in their own likeness. Plugged into this Electronic Mass Line, the political actor becomes a leading proponent of new trends.

California governor Jerry Brown was the first to rearrange his priorities in the wake of proposition 13 and become a "born again tax cutter". What Donschury calls the Jarvis/Brown Amendment is an excellent illustration of how a politician reads the desires of the electorate and adjusts his image to suit the pending polls. The changes are co-ordinated through a manipulation of nuances. Overnight, free lunch Democrats are passing themselves off as tightfisted Republicans.

Modern politics is a kind of charade. No one is committed to anything except getting elected. Each political stance is dependent on the pendulum of popularity. A politician "governs" until the gallop polls begin to slip, at which time he orchestrates a soothing shift in imagery and "represents" the people.

There is a current illustration of a politician who tried to derail the system by being principled.

Michael Dukakis, former Governor of Massachusetts was one of those rare political species not particularly concerned with maintaining popularity but rather, preoccupied with providing good government. In his campaign for re-election, Dukakis the incumbent Governor didn't make it past the Democratic primary. If a politician who governs by principles and spurns popularity is unusual, a politician who governs by principles, spurns popularity and is successful ought to be on permanent display at the Smithsonian.

The overwhelming problem with the Biff Barnswallows of this world is that they lose credibility. This is assuming that a degree of public confidence exists in the first place. In a later article I hope to show that the conventional concept of "trust" towards politicians is an anachronism not applicable in current post-Watergate America. As political actors perpetually modify their posture, they are doomed to be perceived a wishy washy, rudeness, opportunistic and ideologically hollow. It's the nature of the system shaped largely by the effects of technology that generates political ulcers for those unable to keep shifting. The danger of this is that politicians like Governor Hugh Carey, busy changing with each whim and sigh of the electorate, run the risk of exhausting their supply of personalities.

Eric Rhoer, Brown University

INTERACTION BY 3'S

the pain
of imperfection
of no selection
of severed connectinn
of intersection
of vivisection
of inst direction

the joy
of celebratinn
of integratinn
of relaxatinn
of impregnation
of satiatinn
of association

celebrate imperfectinn
integrate, no selectinn
associate severed connectinn
impregnate introspection
relax (its nlnly) vivisection
go satiate (yourself) with lost
electinn...

T.Lee

INNIS

INNIS COLLEGE COUNCIL

Innis College Council will meet from 4:00p.m. to 6:00p.m. in Rm. 312 on the following dates:

December 5, 1978

January 23, 1979

February 13, 1979

March 13, 1979

April 3, 1979

April 17, 1979

May 15, 1979

June/July T.B.A.

COMMITTEE CHAIRPERSONS PLEASE NOTE:

-All business of committees of Council must be submitted in writing to the Council Chairman no later than 12 noon of the Tuesday one week prior to the meeting of Council.

-Chairpersons Committee meetings will be held at 1:00 p.m. on the Tuesday, one week prior to every meeting at Council, in the Harold Innis Study. Council agendas will be struck during these meetings.

Council members are reminded that it is their responsibility to obtain all material for upcoming meetings. If they are unsure as to whether the material they have is complete, they should speak to one of the Co-Secretaries of Council (Andrey Perry/David King).

Any person(s) with information that may be relevant to Council are welcome to submit it to the Chairperson (mailbox-Rm. 127), any persons wishing to make presentations to Council are asked to speak in the Chairperson in order to make arrangements. The Chairperson of Council is more than willing to speak to any interested parties about what Council does and how it does it.

As of January 8, 1979, office hours are: Tuesday 10-12 a.m., Wednesday 2-4 p.m., or by appointment. Rm. 231, Innis College, 978-7271.

Mark Welsdorf,
Chairperson Council.

INNIS SKI DAY

The Innis College Student Society is sponsoring a Ski Day at Mount St. Louis Ski Resort (North of Barre). All Innis Students, Staff, Administration and "Community" are invited to attend.

There are a limited No. of tickets at the following prices:

Alpine Skiers: \$6.00- (Includes bus, tow ticket, lesson)
Cross-country Skiers: \$4.00- (Includes bus, trail fee, lesson)
Non-Skiers: \$3.00- (bus only)
Complete rentals are available for \$4.00.

Tickets are available from Mark Welsdorf (Rm. 231), Wendy Balderson, Debbie Dennis, David Reinboth, Sylvia Ritz or Susan CORBIE (Rm. 131). For information call Mark Welsdorf 783-5929 (leave a message and I'll return your call).

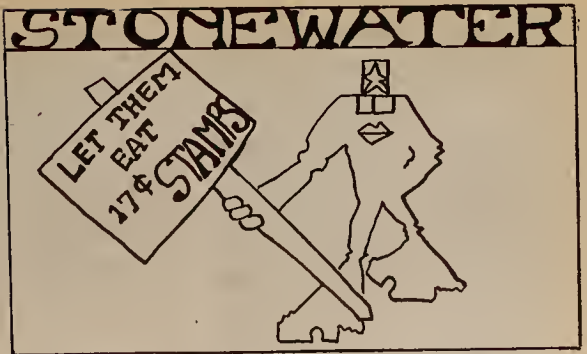
I hope to see you there!!!!

THE INNIS INFORMAL FORMAL

This year the Innis College Student Society will sponsor the Innis Informal. This is the Third Annual Informal Formal and promises to be better than ever. Location, Menu, band and prices are as yet undecided. A tentative date for the formal is in and around March 3, 1979. Keep it in mind and watch the I.C.S.S. bulletin board and/or the Innis Newsletter for further information!

Your input is more than welcome! BUT BE SURE TO HURRY. Decisions must be made soon in order to start selling tickets by mid-January.

Suggestions may be left in the 'Informal' mailbox, at the I.C.S.S. office, or, see any of Mark Welsdorf, Debbie Dennis, Anita Brednyski, David Finlay, Dana Gordon, Mike Mallett.



POST PRINT POST OFFICE

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The real reason for a poor mail service is illiteracy. As illiteracy increases, mail service deteriorates; as it decreases, mail service improves.

The deteriorating mail service in Canada has nothing to do with unions or union-management disputes, or automation, or the incompetence of postmasters-general. It has everything to do with the fact that larger and larger numbers of Canadians are no longer interested in reading and writing and are becoming increasingly incapable of managing such activities.

A mail service, unlike other kinds of freight systems, specializes in written documents. Whatever other items it may carry, this is its prime material, whether it takes the form of books, papers, letters, bills or advertising literature.

The earliest references we have to a postal system are those of ancient Egypt, which arose about 2000 B.C., shortly after the invention of papyrus. The notable feature of papyrus, by contrast with clay or stone, is that it is light and is therefore transportable across long distances.

Every civilization since then has found it desirable to maintain some kind of effective messenger service for administrative communications, and the best services were maintained by the largest empires. The best system in classical times was the *cursus publicus* of the Romans and it is said that at the height of the empire a letter could travel 170 miles a day.

During the Middle Ages the Church operated an international messenger service, and some educational institutions, such as the University of Paris, also maintained a fleet of messengers for the exchange of letters and manuscripts.

The modern postal system dates from the time of Gutenberg's printing press (about 1450) — or rather the need for an improved service began to be felt shortly after this invention. France and England had royal postal systems by 1477 and 1516. Under authority from the Hapsburgs the Thurn and Taxis family operated a highly profitable international postal system that stretched from Norway to Spain, maintaining and improving it from the fifteenth through the nineteenth centuries.

Throughout Europe and later in North America, postal systems were introduced and improved so long as faith was maintained in the value of literacy. In many countries, for instance, newspapers and periodicals were for a long time carried free by the mails. In Britain the Book Post Act of 1848 extended reduced rates to books, a feature of the mail which was passed to many other countries as well, including Canada.

In other words, governments were subsidizing the spread of literacy as an essentially valuable social development. I offer the hypothesis that a postal service reaches its apex of efficiency about the time that universal literacy is achieved. In Canada this would have been by the middle of the present century.

What has happened since then? With the invention of the telephone, radio

and television, we entered the era of electric communication. Television emulates the novel and travel book; the radio provides an aural magazine format; the telephone writes letters.

This has forced reorientation of educational thinking in which literary activities have been de-emphasized. Although the solutions proposed vary, there is a general recognition among all educators that reading and writing skills among young Canadians have seriously deteriorated. The adult, too, today is as lost in writing; a sentence as is an octogenarian dialing on a push-button telephone.

On the other hand, young people will think little about running up a monthly long-distance phone bill of \$50 or \$100. It becomes a budgeted expense, as necessary as buying food or keeping the car operational.

As the number of people who organize their lives around media other than print increases, the mechanisms of print culture become unwieldy or survive as antiquarian curiosities.

Typographical errors in books and newspapers increase, and production and shipping costs become inflated.

The Post Office abandons its special book rate. Where once it was enough to write "printed matter" and score the edge of a package containing a book in order for it to be sent to a friend abroad at a reduced rate, today three elaborate forms requiring almost (but not quite) the same information are required. The Post Office, a service industry, extracts payment in excess of the profits earned by all the book's producers combined: author, designer, printer, publisher and bookseller.

As illiteracy grows, the Post Office dilemma takes on a conspiratorial character most sharply directed against the primary producer: the author. The other day I went to the Post Office to send a manuscript to my publisher in England. A new regulation: nothing over one pound in weight can be sent registered mail to Britain; and my parcel weighed six pounds. I took it home, divided it into six parts, returned to fill out 18 forms and sent it at a cost of \$24. Every author or publisher will tell you similar stories.

The Post Office in Canada is disintegrating because the Government, interpreting public indifference, sees no further value in subsidizing illiteracy. Instead, it shifts its interest to subsidizing more fashionable communications undertakings, such as airports and air facilities or beaming French-language radio and television coast to coast. These activities are regarded as socially valuable and morally good in the same way as an efficient mail service used to be.

In countries where literacy is still in the process of being overcome, postal systems are undergoing continual improvement. To take just one example, the number of post offices in Pakistan was doubled between 1952 and 1971. But in Canada, where illiteracy is increasing, the Post Office slumps into inutility.

R. Murray Schafer is a composer, and author of *The Tuning of the World*.



HILTON WASTELAND'S...

As my fender knows your perfect sedan, we are one with the insurance industry. United through the media of our rough massage, here, in the intersection, we are giants; we have moved the bowels of statistics, turned over heavy digits and communicated our desires, not like the village squire primp-preening his glassy image behind the accent of his French Doors; nor as the waffling Radical, rooted in the tired soil of his goggled dogma, pacing left and right through the night like a mad alchemist, and poisoning himself for his efforts; nor as the specialized gnat gnat-gnattering his special life away as Lord of the Fourth Floor Labyrinth and tinkering, tinkering... but as the broad brushstroke, as two diverse, expanded beings whose happy Fate has been to meld perspectives; cheerful victims of the Roman Grid, twinned cross-hairs in the eye of Megasopolis the Tyrant.

though we are right of hand, we are left (tho not bereft) of brain, luckless products who never learned the trumpet in high school, to whom "Intuit" meant to get it on; we are your eyes, Megasopolis, we are your Random Maw, we are the hapless food you eat (we cannot call in a Nutritionist to qualify your judgement)

we are your catalogue, the Welfare Roll hung in tatters by your marbled shitter, still WE KNOW OUR MATH, fawwards and borewards: we live the meaning of Random.

Above us daily the web is woven, strung lightly against the innocent breast and tho the odd thread fray, it is replaced. The planet, convinced of its inane righteousness, armours before its vanity, plucks, files, powders and toxifies the air, hums a few crippled bars of Que Sera, Sera and slumps like a wallflower on a bench in the empty gymnasium.

Ah, but to know the eternal flux of communication, to mesh with the rhythm of the piece and syncopate through synonym, to demonstrate the sublime mutability of this spittle-clogged horn of language, to know now how the cow felt when the mayor milked her... To now know that words don't let us down: we fail words. But by that toss of Fortune's jaded coin which has occasioned this rip-shattered communion of our bodily extensions — we are fused forever!

We shall be recorded in the memory banks of tall buildings, by bits and bytes digested business-like, subjected to objective invective, maybe made to watch a movie, confronted with the So-So-Sociologist's stark Yes No, or even electro-taught the Stimulus-Response BeBop if we don't behave.

And now as we pose amid the shards of our winged feet could it be the Sirens that I hear, beck-anoning from the schools, the rooftops of the impertinent towers, the drive-ins?

The strange planet in the tin blouse pulls up her sox and jitter-bugs onto the dance-floor.

The orchestra has struck up the tune: Jolly James Joyce had an armoured Rolls Royce Of which he was greatly enamoured

And he drove on the beach like the Crown Prince of Greece

When the surf didn't batter and clamour

And his Stuttering Hand traced words in the sand,

Which the Wise Men said just didn't matter,

So the tide sidled up and gathered them up

And lived happily heifer after

THE ACCIDENT

The INNIS HERALD

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"ALL THE NEWS
FIT TO FAKE"

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"Finally we must keep in mind the limited role of Universities and recall the comment that 'the whole external history of science is a history of the resistance of academies and Universities to the progress of knowledge'."

— Harold Innis



The Innis Herald is published monthly by the Innis College Students Society and is printed by Weller Publishing Co. Ltd. Opinions expressed in this newspaper are not necessarily those of the Innis College Students Society or the college administration. Formal complaints about the editorial or business operation of the paper may be addressed to The Editor, Innis Herald, Innis College, 2 Sussex Ave., Toronto, Ontario.



The John Evens Memorial Parking Lot

In the last great dash to pave our world at the University of Toronto, before somebody realizes what they are doing, the community-busting planners, pavers and contractors overlooked the fact that there were cars on the property with people in them before they asphalted the whole scene. "Too bad" said Physical Plant, but they were only students." "That's the price of progress" said the administration and the southwest taskforce, noting how convenient the new lot would be for the users of the Robot Library and Fort Sweat.

THE MOSES TRIAL

Scene: The Summit of Mt. Sinai.

Time: The present. Moses, holding two tablets in his hand, enters nervously.

Moses (on-stage actor) Sorry to bother you again, Sir. But I'm afraid we need another revision in the original copy

Voice of THE LORD (off-stage actor with mega-phone)

(with a sigh) Another? Why now?

Moses Well, Sir, it's where you say here, "Thou shalt not kill".

THE LORD That seems perfectly clear and concise.

Moses But it's causing an awful hassle among theologians, Sir. Some feel it applies to spermatozoa and ova; the conservatives only after the union of the two; the moderates would reserve it for 20-week-old embryos and up; and the liberals feel it takes effect precisely at the moment of birth

THE LORD (puzzled) But why would anyone want to kill an unborn child?

Moses Primarily, Sir, on the chance it might emerge deformed.

THE LORD In that case, why don't they wait to see whether it does before they kill it?

Moses Oh, all theologians oppose killing children after they're born. Except, of course, at a distance of more than 500 yards.

THE LORD Why 500 yards?

Moses In wartime, Sir, it is a terrible thing to kill a child with a rifle bullet and an atrocity to do so with a bayonet. But all recognized theologians agree that it is permissible, if regrettable, to blow them up with high explosives or incinerate them with jellied gasoline, as long as it is dropped from an airplane or fired from an artillery piece—particularly, some so-called Christians feel, if you do so to save them from godless communism.

THE LORD I suppose it does do that.

Moses Of course, once a male child reaches the age of 18 he may be killed in virtually any fashion on the battlefield except with poison gas. The use of poison gas in war, all theologians agree, is the greatest atrocity.

THE LORD Then where do they use it?

Moses Only in State-operated gas chambers. It is used there, with the approval of the theologians, because it is the most humane way to kill people.

THE LORD But if it's the most humane way to kill people—Never mind. Is that all?

Moses I almost overlooked germ warfare. It is also unconscionable to save people from Godless Communism by inflicting them with any fatal sickness—except radiation sickness which causes a lingering and painful death.

THE LORD (shaking his head) Moses, I don't know what to do.

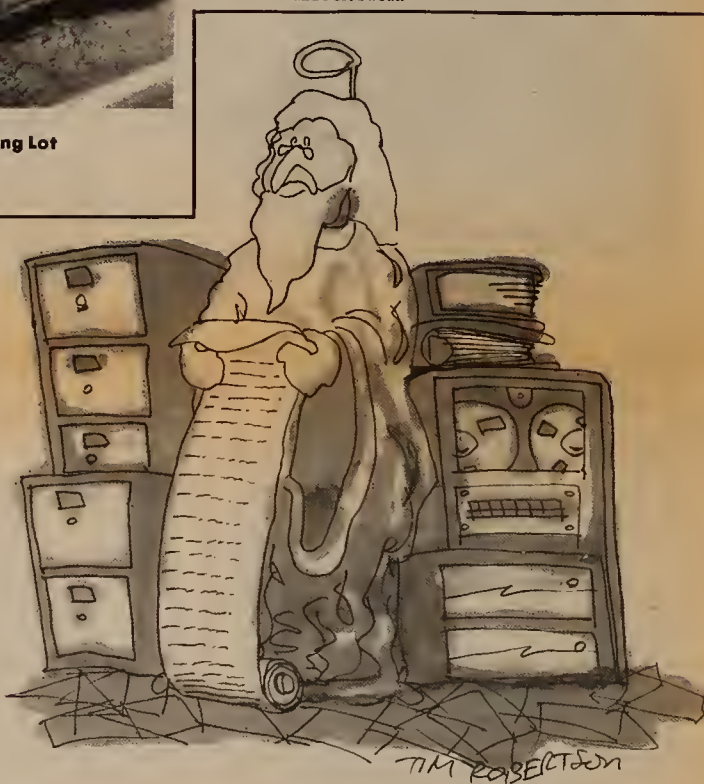
Moses (briskly) Well, first off, Sir, I'd suggest setting aside a five-mile stretch of the Pasadena Freeway.

THE LORD Whatever for?

Moses You certainly aren't going to get the necessary revisions on one of these stone tablets, Sir. Now I've got a rough draft here of an effective compromise that should mollify all factions. It begins: "Thou shalt not kill any person between the ages of minus four months (see appendix) and 18 years (asterisk) at a distance of less than 500 yards (see footnote 7a, chapter three) with any of the following..."

THE LORD (in measured tones) Never mind, Moses, I have a better idea. Gabriel! Gabriel, come here. And BRING YOUR TRUMPET.

ARTHUR HOPPE



INNISPORTS

INNIS SOCCER TEAM!!! DIVISION CHAMPS

Although our Innis Soccer Team did not win the cup this year, they put in a great effort and succeeded in finishing as the division champions.

Our team won the division championship by winning 6 of their 7 games. Certainly at times it seemed like the odds were against them—what with the many injuries including sprained wrists, pulled muscles, bruised nerves, dislocated shoulders and torn ligaments and cartilage in the knee, yet like Spartans the team continued to fight. At one game, Innis won by a score of 2-1 while playing with only 10 players, as opposed to the 11 players of Knox.

Special mention must be made to each individual player, because each and every player made an important contribution to the team:

1) **GOALIE**- Stathis Potamitis- Our "shut-out" goalie
Rob Merrilees- our alternate (Mister Zero) goalie

2) **DEFENCE**- Steve Tilbrook- "Steve Wonder"
Ian Mothersdale- "The Tiger" (verry aggressive)
John Ronstat- "Rocket Rico"

Famous line of the defence—"Where the hell are the halves?"

3) **HALFS**- George Droulias- "Hot Legs" (also coach)
"M" (Chris) Economou- "Handsome Hitter" (who unfortunately retired early because of torn ligaments and torn cartilage in his knee)
Evo Kucirek- "The Scrambler"
Victor Issa- "Hairy Victor"

4) FORWARDS

Rob Merrilees- "Sensitive Rocket Rabbie" (who will mend his broken heart from our last loss?)
Billy Kizovski- "The Scarer" (who claims only to scare when he promises goals)
David Warkentin- our "Sunshine Boy"
Dave Finaly- "Dependable Dave"

5) Gus Droulias
Mike Papisprov
Tim Cholvat

Ardent supporters and fighters for the team which was

greatly appreciated!!!!

Next year the Innis team will be bigger and stronger and with a bit of luck (we have the skill) that cup will be ours!!!! Our only drawback is that we're losing three of our key players:

Stathis Potamitis

Rob Merrilees

George Droulias

who are graduating this year, but who have promised to "THINK SOCCER" during each of our games.

The team would like to thank those people who came out and supported them throughout the season. They have, however, suggested that they will have more "moral" support if cheerleaders were to materialize in short skirts with pom-poms next year (no, this does not include you guys, Disco Dave and Peter!).

There was a party at Ian Mothersdale's on November 26th.

THIS YEAR— DIVISION CHAMPIONS
NEXT YEAR— THE CUP!!!!



Good winter to you once again! I trust that all of us who share an addiction to cold, hard, rubber had a calm and unproductive summer. Our topic for this edition to the Herald is the public's changing conception of hockey's upper echelon, i.e. the league bureaucracy, and the seemingly ever changing clique of owners.

The general public has always placed hockey on a pedestal. Over the years however, hockey has ceased to be twelve men chasing around a little black disc. It has mutated into an overblown expression of regional and national chauvinism. Much of the blame must be placed on the owners and to a lesser extent, the naivete of the press and public. The expansion of the N.H.L. from six to twelve teams in 1967 should be seen not as fulfilling as genuine need of the North American public, but rather as shameless profit taking on behalf of the owners. Under no circumstances can it be seen as being motivated by concerns of what is "good for the game". Indeed can anyone recall when the owners did anything that was good for the game?

Furthermore, it would seem that the situation shall degenerate rather than improve. With the increased costs of running a hockey club, it becomes more difficult to maintain even a quasi-personal relationship between owners, players and fans. To a great extent, hockey clubs are now owned by multi-billion dollar corporate interests. (The ownership of the New York Rangers by TransAmerican Corp. is the most obvious, though by no means the only example of this) who view their

participation in sport as expressions of corporate prestige rather than serving a legitimate social need in the community. With the departure of the individual owner over the last decade, much of the functioning of professional hockey's bureaucracy has risen beyond the comprehension of the average fan. In an attempt to ease this alienating process, the owners rely to a great extent on the media to increase popular involvement and for the most part, the press has been their willing dupe. If one were to believe what is printed in the papers, the owners whether corporate or individual are benevolent creatures, intent on constant improvement of their club for the public's benefit. Nothing could be further from the truth. As we enter the eighties hockey, in fact all professional sports, have ceased to be merely the expensive playthings of a few obscenely wealthy people. Rather, sport has become one entry on the corporate balance sheet. In the case of hockey, this has resulted in inflated ticket prices and a diluted product. Playing more but enjoying it less?

I would like to note the recent retirements of two extraordinary players, Bohdy Hull and Bobby Orr Hull, streaking down left wing, cranking up and releasing that shot of his, this is a memory that I will carry with me always. Orr, whose exceptional talents cannot be adequately expressed in print, raised the game to a higher plateau, and virtually revolutionized offensive and defensive theory of hockey. The game will miss them.

Orphus T. Pucksucker



A CANADIAN IN PARIS

I'd like to take this opportunity to set the record straight about the prospects of becoming Italian correspondent for *Womans Wear Daily*.

Granted in these difficult times it's unfashionable to discuss the subject of "work". Not only is there no work to be had, but once you've found a job, it usually means you have to do it. It's not uncommon for many people to think of **MANUAL LABOUR** as the recently elected President of Mexico. The mere suggestion of Canada Manpower is enough to send most students scurrying into graduate schools. Under most circumstances the notion of having to find a job is repressed. Unless, that is, the job required the prospective employee to bootleg around Europe reporting on the latest things that catch one's fancy. A person could recant himself to such work.

Similar images of "work" rang through my mind one very muggy day last February as I sat in the lobby of Fairchild Publications on Rue Combon in the centre of Paris. The European Editor of *Womans Wear Daily* gave me a moment of her fay to relay some information in my direction. She was looking for a WWD correspondent to be based in Milan to report on the affairs of the Italian fashion community. She would prefer that the applicant have three qualifications, (1) extensive experience in journalism, (2) be very much in tune with the fashion industry and (3) be relatively fluent in Italian. I suggested that although I had none of the above, I'd be perfect for the job. She asked for a resume and a sampling of my work.

Next step was to learn everything there was to know about the Italian fashion scene. This was an ambitious undertaking. I should point out that the thrust of my previous experience had been in the operation of a flaklirt, leading horges on the Mockenzie River.



There was also the problem of language. Up to that point my Italian vocabulary consisted of two words, cappuccino and espresso.

I returned the next week to Rue Combon with a resume and sample articles neatly typed by a secretary in the British Embassy. I lied through my teeth, although one of the many impressive lines read: "Fashion is a language of its own and when one is saturated in this milieu there's a tendency to absorb..." My editor had apparently gone to Rome for the week, so I left the resume with her secretary. I don't know if the editor ever read it. I often wondered if she told the person from *Time Magazine* that "There are 11 people competing, one of which is from the Innis Herald".

After returning steadily for twelve weeks, phoning regularly, sending letters, postcards and flowers, still no decisions had been made. It should be pointed out, that these international satellite operations can't blow their nose without telephoning New York City. After twelve weeks they decided that they didn't want a Milan correspondent after all. They didn't need one.

It was a bizarre job that was so not-me, that I couldn't resist trying. I still write her now and then, wondering if those Wednesdays are the same without me. Why would I, a reasonably happy person, doing graduate work in Political Science, want to engage in the furia and phony world of the Italian Fashion Industry? The espresso perchance.

Eric Rhoer, Innis '77, Brown University

Ed. note: Espresso is spelled with an 's'. You have been in 'Murico' too long Eric—come home soon or you will be signing xx—one for your name and the other for your Ph.D.



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